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Meditational Series

ĀRYAŚHŪRA'S ASPIRATION

with commentary by
Gendun Gyatso, the 2nd Dalai Lama
and

A MEDITATION ON COMPASSION

from a discourse by
His Holiness the 14th Dalai Lama
together with a
Sādhana of Avalokiteśhvara

WITH ORIGINAL TIBETAN TEXTS

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translated and edited by
Brian C. Beresford
with
L. T. Doboom Tulku
Gonsar Tulku
Sherpa Tulku

Translation Bureau of the
LIBRARY OF TIBETAN WORKS AND ARCHIVES
at the Headquarters of His Holiness the Dalai Lama
Dharamsala, India

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NOTE FROM THE PUBLISHER

To further the interest in works pertaining to Tibetan culture, this volume in the Library of Tibetan Works & Archives' programme of research, translation and publication includes, for the first time, the original Tibetan texts with their English translation. It is hoped that this combination will prove to be of value both for Westerners with an interest in the study of Tibetan language and for Tibetans working on translations into English, as well as for all who may be inspired to practise such teachings.

The first work is a translation of an ancient Sanskrit prayer, no longer extant in that language, composed in the 1st century A. D. by one of the most renowned *Mahāyāna* Indian poets, Āryaśhura. It is supplemented by a rare commentary by the second Dalai Lama, Gendun Gyatso. The second section by His Holiness the present Dalai Lama includes a reprint of "The Inseparability of the Spiritual Master and Avalokiteśhvara" and a translation of an inspiring discourse on the generation of compassion and *bodhicitta*—the essential practices of *Mahāyāna* Buddhism.

This has been edited and translated by Brian Beresford of the Translation Bureau of the Library of Tibetan Works & Archives while working in close collaboration with the Tibetan translators L. T. Doboom Tulku, Sherpa Tulku and Gonsar Tulku. They are to be commended for making this edition available to those with genuine interest in *Mahāyāna* Buddhism as transmitted through Tibetan language and culture.

Gyatsho Tshering
Director, LTWA
Dharamsala, June 1978

PART ONE

AN ASPIRATIONAL PRAYER IN SEVENTY STANZAS

composed by the Indian Mahāyāna poet
Āryaśhūra (circa 1st century A. D.)

with commentary based on that of Gendun
Gyatso, the second Dalai Lama (1475-1542)

Preface

The composer of the *Aspirational Prayer in Seventy Stanzas* is the master known as Parahitaghoṣa Āraṇyaka (gZhan-la phan-pa'i dbyang dgon-pa-pa) as is clear from the colophon of the text itself. According to the oral lineage transmitted through successive learned masters in ancient Tibet, this author, Parahitaghosa Aranyaka, is identical with Āryaśhūra ('phags-pa dpa'-bo) and is said to be synonymous with Śhūra (dpa'-bo), Aśhvaghoṣa (rta-dbyangs), Ma-khol, Pa-khol, Tub-dka', Chos-ldan rab-'byor and Maticitra. Also the Tibetan historian Jonangpa Tāranatha in his *History of Indian Buddhism* (rGya-gar Chos-'byung) maintains that this point is acceptable. Nevertheless, in the same text he says "......however, some people state that the master Parahitaghoṣa Āraṇyaka who was engaged in such activities, came later than the master Ma-khol," whereas, in putting forward somebody else's contention, he does not examine whether it is acceptable or not.

Modern historians say that Āryaśhūra ('phags-pa dpa'-bo) who is the author of such works as the *Thirty-four Jataka Tales* (sKyes-rabs so-bshi-pa) is another scholar who came after the master Aśhvaghoṣa. Since such points are controversial and should be subject to investigation which is inappropriate in this context, we shall leave it here.

The circumstance that lead to the composing of this prayer is stated in Taranatha's *History of Indian Buddhism* as follows: the author thought, "If I were to come in contact with conducive conditions for Bodhisattvic activity such as when Buddha, in a previous life as a Bodhisattva, gave his body to a tigress, since I also would be able to engage in such deeds, the difficult acts of a Bodhisattva would not be so difficult." Once, he was actually confronted with the same type of tigress, tortured by hunger and followed by her offspring. When he attempted to give his body, he

སྔོན་བརྗོད།

༄༅། སྨོན་ལམ་བདུན་ཅུ་པ་འདིའི་མཛད་པ་པོ་ནི། འདི་ཉིད་ཀྱི་མཛད་བྱང་དུ་གསལ་བ་ལྟར་སློབ་དཔོན་གཞན་ལ་ཕན་པའི་དབྱངས་དགོན་པ་པ་ཞེས་པ་ཡིན་ལ། དེ་ཡང་བོད་དུ་སྔོན་གྱི་མཁས་པ་གཅིག་ནས་གཅིག་ཏུ་བརྒྱུད་དེ་བྱུང་བའི་གསུང་རྒྱུན་ལྟར་ན། འདིའི་མཛད་པ་པོ་གཞན་ལ་ཕན་པའི་དབྱངས་དགོན་པ་པ་ཞེས་པ་མཁས་མཆོག་དཔའ་བོ་ཡིན་པ་དང་། དཔའ་བོ་དང་། རྟ་དབྱངས། མ་ཁོལ། པ་ཁོལ། ཐུབ་དཀའ། ཆོས་ལྡན་རབ་འབྱོར། མ་ཏྲི་ཙེ་ཊ་རྣམས་དོན་གཅིག་མཚན་གྱི་རྣམ་གྲངས་སུ་གྲགས་ལ། ཇོ་ནང་པ་ཏཱ་ར་ན་ཐས་ཀྱང་རྒྱ་གར་ཆོས་འབྱུང་དུ་དོན་དེ་རང་ལུགས་འཐད་ལྡན་དུ་བཞེད་ཅིང་། ཡང་དེ་ཉིད་དུ། "ཁ་ཅིག་ནི་དེ་ལྟ་བུའི་མཛད་པ་ཅན་གྱི་སློབ་དཔོན་གཞན་ལ་ཕན་པའི་དབྱངས་དགོན་པ་པ་དེ་ནི་སློབ་དཔོན་མ་ཁོལ་གྱི་ཕྱིས་བྱོན་པ་ཞིག་གོ་ཞེས་ཀྱང་ཟེར་རོ།" ཞེས་གཞན་འདོད་བཀོད་པ་ཙམ་མཛད་ཀྱང་འཐད་མི་འཐད་ཀྱི་དཔྱད་པ་མཛད་པ་མི་སྣང་། དེང་རབས་ཀྱི་ལོ་རྒྱུས་སྨྲ་བ་དག་སྐྱེས་རབས་སོ་བཞི་པ་སོགས་མཛད་པ་པོ་འཕགས་པ་དཔའ་བོ་ (ཨཱརྱ་ཤཱུ་ར་) ནི་སློབ་དཔོན་རྟ་དབྱངས་ཀྱི་ཕྱིས་སུ་བྱོན་པའི་མཁས་པ་ཞིག་ཡིན་པར་འདོད་པ་སོགས་འདི་དག་གི་སྐོར་ལ་ཞིབ་ཏུ་དཔྱད་པར་བྱ་བ་མཆིས་ནའང་དེ་ལས་སྐབས་མ་ཡིན་པས་བཞག།

found it slightly difficult, and this especially served to stimulate his faith in the Buddhas since he then realised the extent of their courage. At that time he wrote the *Aspirational Prayer in Seventy Stanzas* with his own blood. Taranatha says that according to some legends he first fed the tigress his blood until she gained a certain amount of strength, at which time he gave his whole body. The Great Fifth Dalai Lama in his *Record of Teachings Received* (gsan-yig) states that, "when Aryasura was attacked by a tigress in the midst of a forest, he composed this prayer stimulated by immense compassion". In the colophon of the text itself it states that he composed it "when he ventured into the midst of a forest where he was attacked by a tigress .....". In view of these accounts it is most probable that he must have written this prayer while engaging in such difficult deeds of the Bodhisattva.

Furthermore, in regard to this prayer, Tsong-kha-pa stated in his Great Exposition of the Graduated Path (Lam-rim chen-mo) that "......one's accumulated virtues should be dedicated with an intense aspiration to fulfil the temporal and ultimate goals (smon-gnas) by means of such prayers as the *Aspiration of Good Conduct* (bZang-po spyod-pa'i smon-lam; Bhadracaryāpraṇidhānā) and the *Aspiration in Seventy Stanzas*". Although it is conspicuous that past sublime masters such as the all-knowing Gendun Gyatso who composed the commentary used as the basis for our translation and commentary practised and cherished this prayer, these days it does not seem to be popularly known or widely propagated. Therefore, moved by a sincere hope to benefit those who aspire to practise the Mahayana path by means of even praying to be able to engage in the wide-ranging deeds of the Sons of the Conquerors, we have translated the whole root text and have compiled a commentary based on that of the venerable Gendun Gyatso. The Tibetan root text is also included for those who wish to read and recite this prayer in Tibetan.

May the collected merit from this work be a cause for accomplishing every goal, just as this prayer has aspired towards.

L.T. Doboom Tulku
B.C. Beresford
Dharamsala, India
April 1977

སྨོན་ལམ་འདི་མཛད་པའི་ཀྱེན་ནི ། སློབ་དཔོན་དེ་ཉིད་ཀྱིས ། བྱང་ཆུབ་སེམས་དཔའ་སྟག་མོ་ལ་ལུས་བྱིན་ པ་སོགས་ཀྱེན་ཉེ་བར་དམིགས་ན་བདག་གིས་ཀྱང་ནུས་པས ། བྱ་དཀའ་བའི་མཛད་པ་མིན་ནམ་དགོངས་པ་ན ། ནམ་ཞིག་དེ་ཁོ་ན་འདྲ་བའི་སྟག་མོ་ཕྲུ་གུ་འབྲངས་པ་བཀྲེས་པས་ཉེན་པ་གཟིགས ། ལུས་སྦྱིན་པར་བརྩམས་པ་ན་ཅུང་ཟད་མི་ནུས་པ་ལྟར་འདུག་ནས་ལྷག་པར་ཡང་སངས་རྒྱས་ལ་དད་པ་སྐྱེས་ཤིང་ ། སྨོན་ལམ་བདུན་ཅུ་པ་རང་གི་ཁྲག་གིས་བྲིས་ཤིང་ ། སྟག་རྣམས་ལ་དང་པོར་ཁྲག་བླུད་དེ་ཅུང་ཟད་ལུས་ཉམས་སྟོབས་རྒྱས་པ་ན་རང་གི་སྐུ་ལུས་བྱིན་ནོ་ཞེས་ལོ་རྒྱུས་ཁ་ཅིག་ལས་བྱུང་བར་ཏཱ་ར་ན་ཐའི་རྒྱ་གར་ཆོས་འབྱུང་ལས་གསུངས་པ་དང་ ། ལྷ་པ་ཆེན་པོའི་གསན་ཡིག་དུ་འང་ ། "མཁས་མཆོག་དཔའ་བོ་སྟག་གིས་མཐོང་བར་གཅེས་དེ་ནགས་ཁྲོད་དུ་སྙིང་རྗེ་ཆེན་པོས་ཀུན་ནས་བླངས་དེ་སྨོན་ལམ་འདི་མཛད་དོ །" ཞེས་གསལ་བ་རྣམས་འདིའི་མཛད་བྱུང་དུ ། "སྟག་གིས་རང་ལ་བསྐོར་དེ་ནགས་ཁང་དུ་ཁྲིད་པ་ན" ཞེས་སོགས་འབྱུང་བ་དང་ཐལ་ཆེར་འགྲོར་བར་སྣང་བས་དེ་ལྟ་བུའི་བྱང་ཆུབ་སེམས་དཔའི་སྤྱོད་པ་བྱ་དཀའ་བ་ལ་དངོས་སུ་སློབ་བཞིན་པའི་དུས་སུ་སྨོན་ལམ་འདི་མཛད་པར་ངེས །

དེ་ཡང་སྨོན་ལམ་འདི་ཉིད་ནི ། རྗེ་ཙོང་ཁ་པས་ལམ་རིམ་ཆེན་མོའི་སྐབས་སུ ། "བསགས་པའི་དགེ་བ་རྣམས་བཟང་པོ་སྤྱོད་པ་དང་ ། སྨོན་ལམ་བདུན་ཅུ་པ་ལ་སོགས་པའི་སྒོ་ནས་གནས་སྐབས་དང་མཐར་ཐུག་གི་སྨོན་གནས་རྣམས་སུ་འདུན་པ་དྲག་པོས་བསྔོ་བར་བྱའོ །" ཞེས་གསུངས་ཤིང་ ། ཐམས་ཅད་མཁྱེན་པ་དགེ་འདུན་གྲུབ་ཀྱིས་འདིའི་འགྲེལ་པ་མཛད་

པ་སོགས་སྔོན་གྱི་དམ་པ་རྣམས་ཀྱིས་གཙིགས་སུ་མཛད་དེ་ཐུགས་ཉམས་སུ་བ་བཞེས་པ་ཞིག་ཡིན་པར་མངོན་ཡང་ ། དེང་སྐབས་ཡོངས་གྲགས་སུ་དེ་ཙམ་དར་ཁྱབ་མི་ཆེ་བར་ལྟ་བུར་གྱུར་པར་བརྟེན ། རྒྱལ་སྲས་ཀྱི་སྤྱོད་པ་རླབས་པོ་ཆེ་རྣམས་ལ་སྨོན་པའི་ཡུལ་དུ་བྱེད་པ་ཚུན་ཆད་ཀྱི་སྒོ་ནས་ཐེག་པ་ཆེན་པོའི་ལམ་ལ་སློབ་པར་འདོད་པ་རྣམས་ལ་ཅུང་ཟད་དོན་དུ་འགྱུར་རམ་སྙམ་དུ་རེ་བའི་བློས་ཀུན་ནས་བསླངས་ཏེ་འདིའི་རྩ་བ དང་རྗེ་དགེ་འདུན་རྒྱ་མཚོས་མཛད་པའི་འགྲེལ་པ་ལས་ཅི་རིགས་པར་བཏུས་དེ་དབྱིན་ཡིག་ཏུ་བསྒྱུར་ཞིང་ ། བོད་ཡིག་ཐོག་ཀློག་འདོན་བྱེད་འདོད་པ་རྣམས་ཀྱི་ཆེད་དུ་རྩ་བ་བོད་ཡིག་ཀྱང་ཆབས་གཅིག་ཏུ་བཀོད་དེ་དཔར་འགྲེམས་བགྱིས་པ་སྟེ ། འདི་ལས་བྱུང་བའི་དགེ་ཚོགས་རྣམས་ཀྱང་སྨོན་ལམ་འདི་ཉིད་ཀྱི་སྨོན་གནས་མཐའ་དག་དེ་དེ་བཞིན་དུ་འགྲུབ་པའི་རྒྱུར་གྱུར་ཅིག ༎

༄། །སློབ་དཔོན་དཔའ་བོས་མཛད་པའི་སྨོན་ལམ་བདུན་ཅུ་པ་
བཞུགས་སོ། །

ĀRYAŚŪRA'S ASPIRATIONAL PRAYER IN SEVENTY STANZAS

རྒྱ་གར་སྐད་དུ། པྲ་ཎི་དྷཱ་ནཱ་སཔྟ་ཏི་ནཱ་མ་གཱ་ཐཱ།
བོད་སྐད་དུ། སྨོན་ལམ་བདུན་ཅུ་པ་ཞེས་བྱ་བའི་ཚིགས་སུ་བཅད་པ།

Sanskrit : Praṇidhānāsaptatināmagāthā
Tibetan : sMon-lam bdun-cu-pa
zhes-bya-ba'i tshigs-su-bcad-pa

བྱང་ཆུབ་སེམས་དཔའ་ཀུན་ཏུ་བཟང་པོ་ལ་ཕྱག་འཚལ་ལོ། །

༡. ཡོན་ཏན་རིན་ཆེན་དཔག་མེད་ཚོགས་མངའ་ཞིང་། །
ཉེས་པའི་དུག་སྡོང་མཐའ་དག་དྲུང་ཕྱུང་བ། །
ཕྱོགས་བཅུ་དག་ན་དུས་གསུམ་བཞུགས་པ་ཡི། །
བདེ་བར་གཤེགས་པ་རྣམས་ལ་ཕྱག་འཚལ་ལོ། །

༢. མི་ཤེས་པ་ཡི་རབ་རིབ་སེལ་མཛད་ཅིང་། །
བག་ལ་ཉལ་བའི་མདའ་དུག་འབྱིན་པའི་ཐབས། །
འགྲོ་བ་གསུམ་པོ་ཀུན་གྱི་བློ་གྲོས་ཀྱི། །
མིག་འབྱེད་པ་ཡི་ཆོས་ལ་ཕྱག་འཚལ་ལོ། །

༣. བདེ་གཤེགས་སྲས་པོ་དགེ་འདུན་མི་ལྡོག་པ། །
ཐུགས་རྗེ་ཆེན་པོས་ཡིད་ནི་དྲངས་གྱུར་ཏེ། །
བློ་སྤྱན་བྱེ་བར་གྱུར་པ་མ་ལུས་ལ། །
རྒྱུན་མི་འཆད་པར་མགོ་བོས་ཕྱག་འཚལ་ལོ། །

Homage to the Awakening Warrior :
the entirely good Samantabhadra

★★★

1. Homage to the Buddhas Gone to Bliss,
endowed with an accumulation
of immeasurable precious qualities,
who have uprooted every last poisoned tree
of moral failings
and who abide during the three times
throughout the ten directions.

2. Homage to the Truth of Dharma
that opens the wisdom-eye of beings
in all three realms,
that disperses the gloom of unknowing
and is the means for extracting
the poisonous arrow of latent tendencies.

3. Homage to the Sons of Those Gone to Bliss,
the Sangha intent on virtue
who never revert (to worldliness)
and whose thoughts are motivated
by great compassion.
Unceasingly I bow my head to all
who have opened the eye of their mind.

★★★

༤. འགྲོ་བ་རྣམས་སུ་བདག་གིས་མི་དགེ་གང་ །
ཚུང་ཟད་བགྱིས་སམ་བགྱིད་སྐུལ་རྗེས་ཡི་རང་ །
རྒྱལ་བ་རྣམས་ལ་དེ་དག་བཤགས་ནས་ནི་ །
སླན་ཆད་མི་བགྱིད་པ་ཡི་སྡོམ་པ་ནོད །

༥. བདེ་གཤེགས་རང་རྒྱལ་དང་ནི་ཉན་ཐོས་དང་ །
རྒྱལ་བའི་སྲས་ཀྱིས་དགེ་བ་བསགས་པ་དང་ །
འཇིག་རྟེན་པ་ཡི་ལེགས་པར་སྤྱད་པ་གཞན་ །
མ་ལུས་པ་ལ་བདག་ནི་ཡི་རང་ངོ་ །

༦. སྐྱེ་བོ་ཉོན་མོངས་དུག་གིས་མགོ་རྨོངས་པ་ །
དེ་དག་རྣམས་ལ་མི་དགེ་གང་མཆིས་པ་ །
དེ་ནི་བདག་ཉིད་ཁོ་ན་དགའ་བཞིན་དུ་ །
ཅི་ནས་དམྱལ་བ་རྣམས་སུ་གཞོལ་བར་བགྱི་ །

༧. འཇིག་རྟེན་རབ་ཞི་བདེ་བའི་བདུད་རྩི་ཡིས་ །
ཚིམ་ནས་ཡིད་ནི་དགེ་བ་བྱེད་གྱུར་ཅིག །
འགྲོ་བ་དག་གི་སྡུག་བསྔལ་ཇི་སྙེད་པ་ །
དེ་ནི་བདག་གིས་དང་དུ་ལེན་པར་ཤོག །

4. Whatever slight non-virtue I have committed
throughout my lifetimes,
or have encouraged, or rejoiced in,
I lay bare before the Conquerors
and pledge never to commit them again.

5. Without an exception I rejoice in the virtue
accumulated by Those Gone to Bliss,
Solitary Realisers, Listeners and Conquerors'
Sons
and in other wholesome deeds of worldly beings.

* * *

6. Whatever non-virtue creatures commit
confounded by venomous emotional afflictions,
for them may I surely plunge alone
with pleasure into the realms of hell.

7. Having satiated the world with the nectar
of peaceful delight,
may everyone's mind become active in virtue.
May I willingly take on myself
as much misery as beings may have.

༨. འགྲོ་བ་འདི་དག་ཡིད་ལ་མྱུར་དུ་ནི། །
ཡང་དག་བྱང་ཆུབ་ཉིད་ནི་སྐྱེད་གྱུར་ཅིག །
ཡིད་ལ་བྱང་ཆུབ་དག་ནི་བསྐྱེད་པ་དག །
བྱང་ཆུབ་ཚོགས་རྣམས་ཡང་དག་སྒྲུབ་པར་ཤོག །

༩. དགེ་བའི་ཚོགས་བསྒྲུབས་ནས་ནི་ས་ཐོབ་ཅིང་། །
སྲིད་པ་གསུམ་གྱི་མགོན་པོའི་གདུང་བཟུང་ནས། །
དགྲ་རྣམས་བཅོམ་ནས་འཇིག་རྟེན་གསུམ་དག་གི །
ཆོས་ཀྱི་རྒྱལ་སྲིད་ཆེན་པོའི་གནས་ཐོབ་ཤོག །

༡༠. བྱང་ཆུབ་ཤིང་དྲུང་སངས་རྒྱས་རང་སངས་རྒྱས། །
ཉིན་ཞག་ཇི་སྙེད་གཞེས་ཤིང་བཞུགས་པ་དག །
དཔེ་མ་མཆིས་པའི་ཆོས་ཀྱི་བདུད་རྩིའི་ཆར། །
འགྲོ་ལ་དབབ་པའི་སླད་དུ་གསོལ་བར་བགྱི། །

༡༡ གཞན་དོན་ཕུན་སུམ་ཚོགས་པ་རྫོགས་མཛད་ནས། །
མྱ་ངན་འདས་པའི་མཆོག་ཏུ་གཤེགས་པ་གང་། །
གཞན་ལ་ཕན་པ་མཛད་པ་ཡུན་རིང་དུ། །
བཞུགས་པར་སློ་བཟང་དེ་ལའང་གསོལ་བར་བགྱི། །

8. May perfect awakening itself be produced
soon in the minds of these beings.
May those who have generated the pure
awakening thought
perfectly accomplish the collections for
enlightenment.

9. By accomplishing the collections of virtue
and attaining the spiritual levels,
by remaining in the lineage of Protectors
of all three worlds
and by annihilating the foes (of Dharma),
may the abode of the Great Kingdom
of Truth over the three worlds be attained.

* * *

10. No matter how many days there have been
since the Awakened Beings
became enlightened under the Bodhi-tree,
I beseech those who are alive and abiding,
hereafter to cause the incomparable nectar
of Truth to rain upon ongoing beings.

11. I entreat those nobly-minded ones
who have completed
their sublime activities for the sake of others
and who are about to enter the supreme state
beyond sorrow
to remain for a long time
acting to benefit others.

༡༢. འཇིག་རྟེན་གསུམ་པོ་ཁྲིབས་པོ་དེར་རྒྱུ་བའི །
སེམས་ཅན་སུ་དག་ཇི་སྙེད་མཆིས་པ་དག །
དེ་དག་རབ་ཏུ་ཞི་བའི་བདེ་བ་ཡི །
བདུད་རྩིའི་ལོངས་སྤྱོད་མགྲོན་དུ་གཉེར་བར་བགྱི །

༡༣. དེ་ལྟར་དགེ་བ་གང་དག་བསྒྲུབས་པ་འདི །
མ་ལུས་ཡང་དག་བྱང་ཆུབ་བསྔོ་བར་བགྱི །
དེས་ན་བདག་ནི་བྱང་ཆུབ་སེམས་དང་ནི །
སྐད་ཅིག་ཙམ་ཡང་འབྲལ་བར་མ་གྱུར་ཅིག །

༡༤. ཇི་སྲིད་ཕུན་སུམ་ཚོགས་པའི་གཞིར་གྱུར་པ །
བདེ་བར་གཤེགས་པའི་གོ་འཕང་མ་མནན་པ །
དེ་སྲིད་དུ་ནི་ཐུབ་པའི་ཁྲུ་མཆོག་དང་ །
བྱང་ཆུབ་སེམས་དཔའ་རྣམས་དང་འབྲལ་མ་གྱུར །

༡༥. དེ་དག་ཁོ་ནས་གཞན་ལ་ཕན་པ་ཡི །
སྤྱོད་པའི་ལམ་དག་ཉེ་བར་བསྟན་པ་ལ །
སྐྱོ་བ་མ་མཆིས་པར་ནི་སངས་རྒྱས་ཀྱི །
སྲས་ཀྱི་ས་ཀུན་ལ་ཡང་སྐྱུར་བར་བགྱི །

12. How ever many sentient beings there are
wandering in the gloomy three worlds
I shall invite them as my guests
to savour the blissful nectar of extreme peace.

13. Whatever virtue has been accumulated in this
way shall be dedicated totally for perfect
awakening.

★ ★ ★

Thus, may I never be apart for even an instant
from *bodhicitta*—the mind intent on
enlightenment.

14. Until the rank of those Gone to Bliss—
the basis of complete perfection—is gained,
may I never be apart from the leader
of the Subduers and the Awakening Warriors.

15. They are the ones who finely elucidate
the path of activities for benefitting others.
May I also advance, free from despondency,
through every spiritual level of the Sons
of the Awakened Ones.

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༡༦. བདག་གི་ལུས་ཀྱི་ཡན་ལག་ཉིང་ལག་དག །
ཚང་ཞིང་སྐྱེ་བོ་ཀུན་གྱིས་བསྟོད་འོས་པའི །
ཡོན་དན་ཕུང་པོ་ཚེ་རབས་དྲན་པ་དང་ །
ཚོ་རིགས་བཙུན་ཞིང་ལུས་ནི་མཛེས་པར་ཤོག །

༡༧. གཞན་ཕན་སྤངས་ཤིང་རང་དོན་ལྷུར་ལེན་པ །
ཐ་ཆད་དུག་དང་འདྲ་བ་སྤངས་ནས་སུ །
སྙིང་རྗེས་གདུངས་པའི་ཡིད་ཀྱིས་སྐྱེ་བོ་ཀུན །
གཅིག་ཏུ་གཞོལ་བས་རྗེས་སུ་འཛིན་པར་ཤོག །

༡༨. བདག་གི་བདོག་པ་རྣམས་ལ་གཞན་གྱི་བློ །
གཞན་གྱི་ནོར་སྙམ་ཅུང་ཟད་མི་འཛིན་ཅིང་ །
རང་གི་ནོར་ལ་སོམ་ཉི་མ་མཆིས་ལྟར །
བག་ཡངས་དག་དུ་ལེན་ཅིང་སྤྱོད་པར་ཤོག །

༡༩. བདག་གི་ཤ་ཞིག་སློང་བ་མཆིས་ན་ཡང་ །
བྲོད་ལ་འཛུམ་པའི་མིག་གིས་ཕུལ་བར་བགྱི །
བདག་གི་རྐང་ལ་སོགས་པ་རྟག་ཏུ་ཡང་ །
ལུས་ཅན་རྣམས་ཀྱི་དོན་དུ་གཏོང་བར་ཤོག །

16. May my body be complete
with the physical attributes of a human
and amassed with qualities
worthy of praise by all creatures;
may I recollect past lives,
be born to an honourable family
and have an attractive body.

17. Having discarded the vile action
of ceasing to aid others
but zealously working for my welfare alone,
(aroused) by thoughts tormented
with compassion
may I cherish dearly all creatures
without favouring one.

* * *

18. May there be not the slightest grasping
in the thoughts of others
at my possessions that I consider
the wealth of others,
but may they take and use whatever they wish
like someone who never doubts his own wealth.

19. Even if someone should demand my flesh,
may I offer it with pleasure in my eyes;
may I always donate my limbs and so on
for the welfare of all embodied beings.

༢༠. བདག་ནི་ཡིད་བཞིན་ནོར་ལྟར་འགྲོ་བ་ཡི། །
འདོད་པའི་དངོས་པོ་མཐའ་དག་སྒྲུབ་པ་དང་། །
ཡིད་ལ་རེ་བ་ཡོངས་རྫོགས་བགྱིད་པ་ཡི། །
དཔག་བསམ་གྱི་ནི་ཤིང་དང་འདྲ་བར་ཤོག །

༢༡. བདག་ནི་རང་གི་ངང་གིས་སྡིག་པ་དག །
མི་གཙང་བ་ལྟར་རྒྱང་རིང་སྤོང་བ་དང་། །
ཐུབ་པའི་སྐྱེས་མཆོག་གིས་ནི་བསླབ་བཅས་པའི། །
ཆུ་ལོན་འདྲལ་བར་བགྱིད་པར་མ་གྱུར་ཅིག །

༢༢. ལུས་དང་སྲོག་ལ་ལྟ་བ་རྒྱང་བསྲིངས་ནས། །
རྟག་པར་དགོན་པ་རྣམས་སུ་དགའ་བར་བགྱི། །
རྙེད་པ་དག་དང་བཀུར་སྟི་མཐའ་དག་ལ། །
དུག་ཅན་ཟས་བཞིན་བློ་ནི་བཟློག་པར་བགྱི། །

༢༣. འགྲོ་བ་རྣམས་ལ་གདོལ་པའི་ཕྲུག་གུ་བཞིན། །
རྒྱགས་དང་ང་རྒྱལ་དྲེགས་པ་སྤངས་པ་དང་། །
རིགས་བཙུན་པ་ཡི་ཉེ་དུའི་ཚོགས་བཞིན་དུ། །
རྗེས་སུ་མཐུན་པ་བསྒྲུབ་ཅིང་སྤྱོད་པར་བགྱི། །

20. May I, like a wish-fulfilling gem,
provide all that beings desire
and may I, like the wish-granting tree,
completely fulfil their hopes.

* * *

21. May I spontaneously banish
evil actions far away like filth
and may I never breach the dam of precepts
proclaimed by the supreme Subduer.

22. By abolishing concern for my body and life,
may I always enjoy places of solitude;
may my thoughts turn away from all gains
and honour as if they were poisoned food.

23. Like a child of lowly status, I will discard
arrogance, self-importance and pride
towards beings
and shall act to establish harmonious relations
like in a gathering of kin from a noble family.

༢༤. ཟླ་ཟེར་པདྨའི་རྩ་ལག་དྲི་མ་བྲལ།
མ་རལ་མ་འདྲེས་ནག་ནོག་མ་མཆིས་པ།
མ་ལུས་རབ་ཏུ་ཞི་བའི་རྒྱན་གྱུར་པའི།
ཚུལ་ཁྲིམས་ལ་ནི་བདག་གིས་གོམས་པར་བགྱི།

༢༥. སུ་དག་ནོངས་མ་མཆིས་པར་བདག་གི་མགོ།
སོག་ལེ་ཚལ་པ་བརྒྱར་ནི་གཤིག་བགྱིད་ཀྱང་།
དེ་ལའང་བུ་གཅིག་གཅེས་པ་བཞིན་དུ་ནི།
རྒྱུན་མི་ཆད་པར་སེམས་ལ་ཕངས་པར་བགྱི།

༢༦. སུ་དག་སྙིང་ནས་བདག་ལ་ཁྲོས་གྱུར་ཏེ།
དགོས་པ་མ་མཆིས་བཞིན་དུ་སྲོག་འཕྲོག་ནའང་།
དེ་ལའང་ལས་ཀྱི་འབྲས་བུ་མི་བཟད་པ།
མི་འཚམ་པ་དག་འབྱུང་བར་མ་གྱུར་ཅིག།

༢༧. ཁྲོ་བ་དང་ནི་གཤེ་དང་མཚང་འབྲུ་དང་།
བརྗེགས་པར་གྱུར་ཀྱང་བཟོད་པ་མི་གཏོང་སྟེ།
རྒྱལ་བའི་སྲས་ཀྱི་སྤྱོད་པ་བསྒྲུབ་པའི་ཕྱིར།
སྡུག་བསྔལ་མ་ལུས་པ་དག་དང་དུ་བླང་།

24. May I be accustomed to ethical discipline,
an ornament utterly pacifying all (obscurations).
stainless like moonlight and the root of a lotus,
untorn, unmixed and unsoiled.

* * *

25. Although someone against whom I have done
no wrong
should saw my head, splitting it into hundreds
of pieces,
I shall unceasingly hold him dear in my mind
just as (a mother) cherishes an only son.

26. Should someone become angry with me
from his heart
and needlessly rob me of my life,
may the unbearable and bitter fruits
of his actions never arise.

27. Although anger, abuse, provocation
and aggression
should besiege me, may I never forsake
patience
but willingly take on all adversity
to practise the deeds of the Conquerors' Sons.

༢༨. སྔོན་ཆད་རྙེད་མ་མྱོང་བ་ཐུབ་པའི་ཆོས །
ཤིན་ཏུ་ཟབ་ཅིང་རིགས་པའི་མཆོག་ལ་ཡང་ །
བདག་གི་སེམས་ལ་སྐད་ཅིག་ཙམ་ཡང་ནི །
སོམ་ཉི་དཔྱང་ཐག་གཡོ་བར་མ་གྱུར་ཅིག །

༢༩. བདག་ནི་སྐྱེ་བ་ཚེ་རབས་ཚེ་རབས་སུ །
འགྲོ་བ་ཀུན་ལ་སྨན་པ་ལྷུར་སྤྱོད་ཅིང་ །
སྐད་ཅིག་ཙམ་ཡང་དགེ་བ་རྒྱ་ཆེན་པོ །
བགྱིད་པར་མི་འགྱུར་བར་ནི་མ་གྱུར་ཅིག །

༣༠. བྲན་དང་འདྲ་བར་འགྲོ་བ་ཐམས་ཅད་ཀྱི །
བགྱི་བ་མ་ལུས་པ་དག་བསྒྲུབ་པར་བགྱི །
བདག་ལ་ཀུན་གྱི་བགྱི་བའི་ཁུར་བླངས་ནས །
སེམས་ཅན་རྣམས་ནི་བདེ་བར་གནས་པར་ཤོག །

༣༡. ལུས་ནི་གཞན་གྱི་བྲན་བགྱིད་ཚིག་སྨྲ་ནའང་ །
གཞན་ལ་ཆོས་སྟོན་པ་ལ་དགའ་བ་དང་ །
བདག་གི་ཡིད་ཀྱང་རྟག་ཏུ་གཞན་དག་ལ །
ཕན་པར་སེམས་པའི་དབང་དུ་བགྱིད་པར་ཤོག །

28. Thus, may the dangling rope of doubt
never sway in my mind for even an instant
over the extremely profound and highly logical
Dharma of the Subduer, that never before did I find.

* * *

29. May I who am born from lifetime to lifetime,
by earnestly acting to benefit all beings,
never fail to engage in vast virtues
for even a mere moment of time.

30. Like a servant, may I accomplish
all the tasks of every living being
and, having accepted the burden of working for all,
may sentient beings abide in happiness.

31. Since my body acts as a servant for others,
even when speaking, may I be pleased to teach them Dharma
and may even my thoughts constantly be empowered
by the mind endeavouring to benefit others.

༣༢. གལ་དེ་དམྱལ་བར་བསྐལ་པ་གྲངས་མེད་དུ།
གཅིག་དུ་སྡུག་བསྔལ་ཉམས་སུ་མྱོང་ན་ཡང་།
འོན་ཀྱང་སྐྱོ་བ་དག་ནི་མ་མཆིས་པར།
སེམས་ཅན་ཡོངས་སུ་སྨིན་པར་བགྱིད་པར་ཤོག །

༣༣. ཅི་ནས་བསྒྲུབ་པའི་རིམ་པ་འདི་ཉིད་ཀྱིས།
ལུས་ཅན་རྣམས་ནི་འདུལ་བར་འགྱུར་སླད་དུ།
འགྲོ་བ་གསུམ་པོ་ཡོངས་སུ་སྨིན་བགྱིད་པའི།
གོ་ཆ་འདི་ཉིད་ཀྱང་ནི་བགོ་བར་བགྱི།

༣༤. མེ་ཡི་མདག་མས་བར་མཚམས་མ་མཆིས་པའི།
འོབས་རྣམས་གང་བ་བརྒལ་ནས་ལེགས་གསུངས་པའི།
ཚིག་གཅིག་ཙམ་ཡང་མཉན་པའི་ཆེད་དུ་ནི།
ལེ་ལོ་མ་མཆིས་སྤྲོ་བ་བགྱིད་པར་ཤོག །

༣༥. བསམ་གཏན་གཟུགས་མེད་དིང་འཛིན་མཐའ་དག་གི།
འབྲས་བུ་རྣམས་ལ་དགའ་བ་སྤངས་ནས་ནི།
རབ་དུ་མཐར་ཕྱིན་པ་ཡི་གནས་པ་ཡིས།
དགའ་བར་འགྱུར་བ་དག་དུ་གོམས་པར་བགྱི།

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32. Even if I alone have to undergo misery
for innumerable aeons in hell,
still may I ripen sentient beings spiritually
without ever becoming weary.

33. Surely, in the very process of accomplishing
(the welfare of others)
I actually will don this very armour
of spiritually nurturing the three types of
beings
so that they may become disciplined.

34. May I joyfully cross without hesitation
pits so filled with burning embers of fire
that there is no space, so as to hear
even one word of the good doctrine.

* * *

35. In abandoning being enticed by the results
of all concentration and formless absorptions
but by dwelling on the Supreme Limit of
Perfection
may I be accustomed purely to the bliss that
arises.

༣༦. ཞེན་པ་མ་མཆིས་ཞི་གནས་རྟ་ཞོན་ནས། །
རང་བཞིན་གཡོ་བའི་སེམས་ཀྱི་གླང་པོ་ཆེ། །
ཤིན་ཏུ་གདུལ་བར་དཀའ་བ་ལོག་པ་ཡི། །
ལམ་དུ་ཞུགས་པ་རྣམས་ནི་གདུལ་བར་བགྱི། །

༣༧. ལྷ་དབང་དག་དང་འཁོར་ལོས་སྒྱུར་བ་ཡི། །
འབྱོར་པ་དམ་པ་མཆོག་དག་མཆིས་པ་རྣམས། །
འདོད་པའི་རང་བཞིན་མི་གཙང་བ་བཞིན་དུ། །
བདག་གི་ཡིད་ནི་བློས་པ་མ་མཆིས་ཤོག །

༣༨. ལྕགས་ཀྱི་ཁང་པ་འབར་བ་འདྲ་བ་ཡི། །
སྲིད་པར་རྒྱུ་བར་བདག་ནི་དགར་མ་གྱུར། །
སྙིང་རྗེས་དྲངས་ནས་གཞན་ལ་སྨན་པ་དག །
བགྱིད་པར་རྗེས་སུ་མཐུན་པར་སྐྱེ་བར་ཤོག །

༣༩. འགྲོ་བའི་མགོན་གྱི་སྲས་པོ་ཐམས་ཅད་ཀྱི། །
ཏིང་འཛིན་གང་ཞིག་ལ་ནི་མངའ་བརྙེས་པས། །
རྣམ་པར་བསྒྱིངས་པ་བསམ་གྱིས་མི་ཁྱབ་པ། །
དཔའ་བོ་རོལ་པ་སྣ་ཚོགས་མཛད་པ་ཡི། །

36. Having mounted the horse of calm abiding
that is not obsessed (with the warm experience
of meditative absorption,)
may I tame the elephant of the mind
that naturally roams, is most difficult to tame
and ventures along the wrong path.

37. Since the supremely fine riches possessed by
Rulers of Gods and Universal Emperors,
being in the nature of desire are just like filth,
may I never hold them in high regard.

38. There is no joy drifting through this existence
similar to a burning house of iron,
but being led by compassion, may I be reborn
wherever it is conducive to assist others.

39. Whatever absorptions all spiritual sons
of Universal Protectors have mastered
such as the Stance (of a Lion), the
Inconceivable,
the Sport of a Hero, the Various Activities,

༤༠ དཔའ་བར་འགྲོ་བ་དག་དང་ནམ་མཁའི་མཛོད་ །
དྲི་མེད་ལ་སོགས་མ་ལུས་ཐོབ་བགྱིས་ནས །
འགྲོ་བ་གསུམ་པོ་མ་ལུས་པ་དག་གི །
བདེ་བ་རྒྱུ་ནོམ་བསྐྲུབས་ནས་ཇེར་སྤུལ་དོ །

༤༡ བཟོ་དང་བསྟན་བཅོས་སྒྱུ་ཙལ་རྒྱ་མཚོ་དག །
མཆོག་ཏུ་པ་མཐའ་ཡུལ་ཏུ་ཕྱིན་པ་དང་ །
སེམས་ཅན་ཐམས་ཅད་ཀྱིས་ནི་ཚིག་གི་དོན །
མ་ལུས་པ་དག་རྟོགས་ཤིང་མཁས་པར་ཤོག །

༤༢ ཚིག་དོན་མ་ལུས་དབྱེད་པའི་ཤེས་རབ་ནི །
དྲི་མེད་རྣོ་ན་པོ་དཔག་ཏུ་མེད་ཐོབ་ནས །
སེམས་ཅན་རྣམས་ལ་ཤིན་ཏུ་ཟབ་པ་ཡི །
རིགས་པའི་ཆོས་རྣམས་ཀྱི་ནི་བགོ་བཤད་བགྱི །

༤༣ སངས་རྒྱས་གསུང་དག་མཐར་ཕྱིན་མ་རྟོགས་ ནི །
སེམས་ཅན་མ་ལུས་པ་ནི་མཐའ་དག་ལ །
སེམས་ལ་ཡི་གེར་བྲིས་པ་འདྲ་བར་ནི །
མང་པོ་བདག་གིས་རབ་ཏུ་བསྟན་པར་བགྱི །

40. the Going Bravely, the Treasure of Space
and the Stainless, having attained all myself,
I will bestow their bliss on the three kinds of
beings,
thus allowing them to enjoy their sublime
accomplishments.

* * *

41. May I thoroughly and supremely perfect
the ocean of craft, literature and art,
and may every sentient being be wise in
knowing
the entire meaning of their own language.

42. Having gained the stainless, sharp and infinite
intelligence distinguishing all words
and meanings
may I share with sentient beings
the extremely profound and logical teachings.

43. To every living being without exception
who does not perfectly understand Buddha's
word
may I finely elucidate many teachings
as though inscribing letters on their minds,

* * *

༤༤. ཅི་ནས་འབྲས་བུར་བཅས་པ་བསྟོས་བཅུ་ཡི །
གོ་འཕང་མཐོན་པར་འཛེགས་ནས་འགྲོ་བའི་དོན།
མ་ཉུང་མེད་པར་འབྲས་མཆིས་བགྱིད་པ་ཡི །
ཐབས་ཀྱི་སྤྱོད་པ་དེ་དག་བསྒྲུབ་པར་བགྱི །

༤༥. ཇི་ལྟ་ཇི་ལྟར་སེམས་ཅན་ཕན་པའི་རྒྱུ །
ཐུབ་པ་རྣམས་ཀྱི་སྨོན་ལམ་མ་ལུས་པ །
དེ་ལྟ་དེ་ལྟར་རྒྱུན་དུ་སྨོན་ལམ་གྱི །
ཕ་རོལ་ཕྱིན་པ་དག་ནི་ཐོབ་པར་བགྱི །

༤༦. ཡུལ་གྱི་དགྲ་ཡི་ཚོགས་ནི་མི་བཟད་པ །
མོད་ལ་མ་ལུས་ཅི་དགར་ཟིལ་མནན་ནས །
སེམས་ཀྱི་སྤྱོད་པ་རྣམས་ནི་མི་གཡོ་ཞིང་ །
ས་སྟེང་ཕན་པ་ཁོ་ནས་གནས་པར་བགྱི །

༤༧. ཆོས་འདི་དག་ནི་སྒྱུ་མ་སྨིག་རྒྱུ་དང་ །
སྤྲུལ་པ་ལྟ་བུར་ཡང་དག་རྟོགས་བགྱིས་ནས །
རྟོག་པའི་དྲ་བ་རྣམས་ནི་སྤངས་ནས་སུ །
འཇིག་རྟེན་གསུམ་ལ་ཕན་པ་བགྱིད་གྱུར་ཅིག །

44. Having surely ascended to the state
 of the ten fruitful powers
may I actualize those practices
that are the means for making the purpose
of living beings completely worthwhile.

* * *

45. Just as all prayers of the Subduers
are a cause for helping sentient beings,
so too may I work constantly
to attain the perfection of prayer.

* * *

46. By immediately suppressing as they arise
all overwhelming masses of foe-like emotional
 afflictions
and, not wavering from mental activities,
may I remain only to be of benefit on earth.

* * *

47. By having perfectly realised these phenomena
to be like illusions, mirages and magical
 emanations
and having discarded the mesh of conceptions
may I be of benefit throughout the three
 worlds.

* * *

༤༨. ཕ་དག་བུ་གཅིག་ལྷག་པར་གཅེས་པ་བཞིན །
ནག་ནོག་མ་ལུས་པ་དག་སྤངས་ནས་སུ །
རྒྱུན་མི་འཆད་པར་འགྲོ་བ་མཐའ་དག་ལ །
བྱམས་པ་སྒོམ་པ་དག་གིས་གནས་པར་བགྱི །

༤༩. ཇི་ལྟར་མ་དག་བརྩེ་བས་ཁུ་འཛོ་བའི །
བུ་ན་བ་ལ་རྗེས་སུ་མཐུན་སྤྱོད་པ །
དེ་བཞིན་བདག་ཀྱང་འགྲོ་བ་སེམས་ཅན་ལ །
སྙིང་རྗེ་རྒྱས་འགྱུར་སོ་སོར་བགྱིད་པར་ཤོག །

༥༠. ཕ་རོལ་བདེ་བའི་འབྱོར་པ་མཐོང་ནས་ནི །
ལྷག་པར་དགའ་བ་མང་པོ་སྐྱེས་ནས་སུ །
སྙིང་གི་བུ་གཅེས་པ་ལ་བདེ་སྐྱེས་བཞིན །
དགའ་བ་སྒོམ་པ་དག་གིས་གནས་པར་བགྱི །

༥༡. སེམས་ཅན་རྣམས་ལ་ཕན་དང་གནོད་པའི་རྒྱུ །
ཁོང་ཁྲོ་རྗེས་སུ་ཆགས་པ་སྤངས་ནས་ནི །
རང་གི་བུ་ལ་བགྱི་བ་བསྒྲུབ་པ་བཞིན །
འཇིག་རྟེན་གསུམ་པོ་ཀུན་གྱི་བགྱི་བ་བསྒྲུབ །

48. Just as fathers especially cherish an only son,
so will I continuously remain in meditation
on pure love for every ongoing being
by removing all stains (of aggression).

49. Just as mothers out of affection for an ailing
son,
in taking his burden on themselves, (suffer)
accordingly,
so will I work to enhance my compassion
towards each and every ongoing sentient being.

50. When I see success delighting others
may I, in especially generating much pleasure,
remain meditating on joyfulness
as if my only dear son were happy.

51. Having dispensed with anger and attachment
towards sentient beings
that correspondingly cause me to harm
or to favour them,
may I accomplish the tasks of all three worlds.
like completing one's work for one's son.

* * *

༥༢. དབང་དང་མངོན་ཤེས་སོ་སོ་རིག་པ་དང་ །
གཟུངས་དང་རྣམ་པར་ཐར་པའི་སྒོ་རྟོགས་ནས །
འཇིག་རྟེན་ཁམས་ནི་དཔག་ཏུ་མ་མཆིས་པའི །
སེམས་ཅན་རྣམས་ལ་ཕན་པ་དུས་གཅིག་བགྱི །

༥༣. སངས་རྒྱས་ཞེས་བྱའི་སྒྲ་ནི་རྣ་ལམ་དུ །
ཐོས་མ་སྐྱོང་བའི་ཡུལ་ཁམས་གང་ལགས་པ །
དེར་ནི་ཐབས་ཀྱི་རྣམ་པ་སྣ་ཚོགས་ཀྱིས །
སངས་རྒྱས་མཛད་པ་དག་དང་མཐུན་པར་བགྱི །

༥༤. ནམ་ཞིག་འཇིག་རྟེན་འདིར་ནེ་སྲིད་གསུམ་གྱི །
བླ་མ་ཉི་མ་ཤར་བར་མ་གྱུར་པ །
དེར་ནི་བདག་གིས་ཉི་མ་བཞིན་དུ་ནི །
ལུས་ཅན་ཀུན་གྱི་རབ་རིབ་བསལ་བར་བགྱི །

༥༥. བདེ་གཤེགས་རབ་ཏུ་མང་པོས་སྤངས་པ་ཡི །
ཡིད་དག་སྡིག་པས་སྦགས་པ་གང་ལགས་པའི །
འགྲོ་བ་དེ་ནི་བདག་གི་ཚིག་དག་གི །
སྤྱོད་ཡུལ་རྣམས་ལ་བརྟེན་ནས་འདུལ་བར་ཤོག །

52. Having realised the powers, heightened
awarenesses, analytical knowledges,
mystical spells and the doors to liberation
may I simultaneously be of benefit
to sentient beings
throughout the immeasurable expanse of the
universe.

* * *

53. Whatever countries where the name
of "Buddha" has not entered the ear,
there may I act according to the deeds of
Buddha
through imparting his various methods.

54. Until the sun, the teacher of the three worlds,
rises here in this universe, may I, like the sun,
dispel the darkness (of ignorance)
from each and every embodied being.

55. Whatever beings there are whose thoughts
are saturated with evil
and who have been rejected
by many beings Gone to Bliss,
may they be tamed by relying upon
the sphere of action of my speech.

* * *

༥༦. བདག་ནི་འཇིག་རྟེན་མ་ལུས་པ་དག་གིས །
བསྙེན་བཀུར་བགྱིད་པ་དག་ལ་ཉེ་དུ་དང་ །
བྱམས་པ་མཛད་བཞེས་མ་བཞིན་སྐྱབ་པ་དང་ །
ཕ་བཞིན་ཕན་པའི་གདམས་ངག་འདོམས་པར་ཤོག །

༥༧. བདག་གི་མིང་ནི་དྲན་པ་ཙམ་གྱིས་ཀྱང་ །
འགྲོ་བ་མ་ལུས་པ་དག་འཇིགས་པ་ལས །
མོད་ལ་སྐྱོབ་པར་གྱུར་ཅིག་སྲིད་གསུམ་གྱི །
སྡུག་བསྔལ་མ་ལུས་པ་དག་སྤངས་པར་ཤོག །

༥༨. ཕོངས་པ་བརྒྱ་ཕྲག་བསྙེན་པའི་མི་དག་ལ །
བུམ་པ་བཟང་དང་ནད་པའི་སྨན་དང་ནི །
ཡི་དྭགས་ཚོགས་ལ་རྒྱུན་མི་འཆད་པར་ཡང་ །
བདུད་རྩིའི་ཆབ་ཀྱི་རྫིང་བུ་བཟང་པོར་ཤོག །

༥༩. བདག་ནི་གྲང་བའི་དམྱལ་བར་དྲོ་བ་དང་ །
ཚ་བར་རྗེ་ཆར་བཅས་པའི་ཆར་འབེབས་ཤིང་ །
གཞན་ཡང་ཤིན་ཏུ་སྨད་པའི་ངན་འགྲོ་དག །
གནོད་པ་མ་ལུས་ཞི་བར་བགྱིད་པར་ཤོག །

56. So that I may serve everyone in the universe
I will be loving like a relative,
kind like a mother and, like a father,
shall give beneficial advice.

* * *

57. Even by merely recollecting my name
may all beings immediately be
protected from fear and may all misery
of the three worlds be dispelled.

* * *

58. May I be a vase of goodness
and medicine against illness
for people who are destitute
in hundreds of ways.
May I also provide a cool pool
of nectar
continuously for the masses
of hungry spirits.

59. May I be warmth for the cold hells
and cause rain
with sweet breezes to shower on the ho
As well, may I placate every harm
in the very low realms of bad migration.

༦༠. འགྲོ་བས་བདག་ནི་དྲན་པ་ཙམ་གྱིས་ཀྱང་ །
ཕོངས་པ་མངོན་དུ་གྱུར་ལ་གཉེན་བཤེས་དང་ །
མ་ཕྲག་མདའ་ཆར་འབབ་ལ་གོ་སྐྱ་དང་ །
ཟུ་ངན་མེ་ལ་བསིལ་བའི་ཆུར་གྱུར་ཅིག །

༦༡. འགྲོ་བ་དག་གིས་དྲན་ན་ཉོན་མོངས་པའི །
དུག་གི་གཉེན་པོར་གྱུར་ཅིང་སྲིད་གསུམ་གྱི །
ཆུ་བོ་དག་ལ་ཟམ་པ་བརྟན་པོ་དང་ །
ངན་སོང་གནས་ཀྱི་སྒོ་གདན་བཀྱིད་པར་ཤོག །

༦༢. བདག་གིས་མིང་ཙམ་དྲན་ནའང་འཛུས་པ་བཞིན །
འགྲོ་བ་མ་ལུས་སྲིད་པའི་གཡང་ས་རུ །
ལྷུང་བ་ཉེ་བ་དག་གི་རྟེ་མོ་ལ །
རྫོག་པར་འགྱུར་བའི་ཐེམ་སྐས་གཞིར་གྱུར་ཅིག །

༦༣. སྐད་ཅིག་ཙམ་ཡང་ཁྲོ་ཞིང་བདག་གི་མིང་ །
བློ་ལ་དྲན་པ་ཙམ་ཞིག་བགྱིད་ན་ཡང་ །
ངན་སོང་རྣམས་སུ་ལྟུང་བར་མི་འགྱུར་ཞིང་ །
ངེས་པར་ཡང་དག་བྱང་ཆུབ་སྒྲུབ་པར་ཤོག །

60. Even by beings merely remembering me
may I be a true friend to those
who face destitution,
solid armour for those stricken
by a rain of arrows,
and cooling water for those afflicted
by fire.

61. When beings remember me may I be an
opponent
for the venom of defilements, a firm bridge
over the torrent of the three worlds,
and may I bar the door to unfortunate
destinies.

62. May even merely recollecting my name,
be enough to prevent
all beings from falling into the abyss
of worldly existence.
May I become the foundation of the stairway
leading them to the pinnacle of pure peace.

63. Even if someone out of anger should recall
my name for just an instant of time,
may he never plunge into bad destinies
and may he surely accomplish perfect
Buddhahood.

★ ★ ★

༦༤. བདག་གི་ཡོན་ཏན་ཟླ་ཟེར་དྲི་མེད་ལྟར། །
འཇིག་རྟེན་མ་ལུས་པ་ལ་བདེར་གྱུར་ཅིག །
དབུགས་ཙམ་འབྱུང་བ་རྣམས་ཀྱང་པ་རོལ་ལ། །
བདེ་བ་དཔག་མེད་སྐྱེད་པར་བགྱིད་པར་ཤོག །

༦༥. ཤིན་ཏུ་ཕུན་སུམ་ཚོགས་པ་མ་ལུས་པ། །
མཐར་ཕྱིན་པ་ཡི་སངས་རྒྱས་ཉིད་ཐོབ་ནས། །
དམ་པའི་སངས་རྒྱས་དེ་ཉིད་ཁོ་ན་ལ། །
འགྲོ་བ་མ་ལུས་པ་ཡང་སྦྱར་བར་བགྱི། །

༦༦. དེ་ཡི་ཚེ་ན་སུ་ཡི་སེམས་ལ་ཡང་། །
ཉེས་བྱས་ཕྲན་ཚེགས་ཙམ་ཡང་མི་འབྱུང་ལ། །
སྐྱེ་བོ་གཞན་ལ་རྒྱུན་དུ་ཕན་བགྱིད་ཅིང་། །
དགེ་བ་བཅུ་ཡི་ལམ་ལ་གནས་པར་ཤོག །

༦༧. སུ་ཡང་རུང་སྟེ་ངན་སོང་གནས་རྣམས་ནི། །
རྨི་ལམ་ན་ཡང་མཐོང་བར་མི་འགྱུར་ཞིང་། །
ངན་འགྲོ་རྣམས་ཀྱི་གནས་ནི་མཐའ་དག་ཀྱང་། །
ལྷ་ཡི་འཇིག་རྟེན་བཞིན་དུ་དགའ་བར་ཤོག །

64. May my excellences, stainless like moonlight,
bring happiness throughout the whole universe;
may I work to generate immeasurable delight
for others even by merely breathing.

65. Having attained perfect awakening itself
where all is fully complete
may I also settle all ongoing beings
in that ultimate awakening itself.

* * *

66. At that time, may not even slightly faulty
actions
arise in the minds of whoever (may be my
disciples).
May they always help other creatures
and remain on the path of ten virtues.

67. May the realms of bad migration never
be seen
even in dreams of anyone fitting
(to be my disciple)
and may the far reaches of places of
bad destiny
be pleasurable like the realms of
celestial beings.

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༦༨. ཇི་སྲིད་འཇིག་རྟེན་གསུམ་གྱི་མི་དགེ་བའི། །
མཚོ་ཀློང་དབུས་སུ་འགའ་ཞིག་ཚུད་ན་ཡང་། །
སངས་རྒྱས་བགྱི་བ་ཡོངས་སུ་མཐར་ཕྱིན་ཀྱང་། །
དེ་སྲིད་དེ་ཡི་ཆེད་དུ་བསྡད་པར་བགྱི། །

༦༩. བདག་ནི་མྱ་ངན་འདས་འགྲོ་སྟོན་པ་ན། །
གསུང་རབ་རྣམས་ནི་འཁྲུག་པར་མི་འགྱུར་ཞིང་། །
དེ་ལ་འགའ་ཡང་སོམ་ཉི་དཔྱང་ཐག་ལ། །
སྐད་ཅིག་ཙམ་ཡང་འཇུ་བར་མ་གྱུར་ཅིག། །

༧༠. དེ་ལྟར་རྒྱལ་བའི་སྲས་ཀྱི་རྣམས་འཕྲུལ་ལ། །
མངོན་དགའ་བདག་གིས་དགེ་བ་བསྒྲུབས་པ་གང་། །
དེ་ནི་འགྲོ་བ་མ་ལུས་འདི་དག་གི། །
མ་ལུས་པར་ནི་ཐུན་མོང་འགྱུར་བར་ཤོག། །

སློབ་དཔོན་བཙུན་པ་གཞན་ལ་ཕན་པའི་དབྱངས་དགོན་པ་པ་གསུང་རབ་མཐའ་དག་ཆུབ་པར་གྱུར་པ། སྟག་གིས་རང་ལ་བསྙོན་དེ་ནགས་ཁྲོད་དུ་ཕྱིན་པ་ན་སྙིང་རྗེས་གདུངས་པའི་ཡིད་ཀྱིས་འགྲོ་བའི་དོན་བསྒྲུབ་པའི་སྨོན་ལམ་བདུན་ཅུ་མཛད་པ་རྫོགས་སོ།། རྒྱ་གར་གྱི་མཁན་པོ་དྷརྨཱ་ཤྲཱི་པྲ་བྷཱ་དང་། ལོ་ཙཱ་བ་བནྡེ་དཔལ་གྱི་ལྷུན་པོའི་སྡེས་བསྒྱུར་ཅིང་ཞུས་ཏེ་གཏན་ལ་ཕབ་པའོ།།

68. As long as anyone remains in the midst
of the ocean of the three worlds' non-virtues,
though I have completed the deeds of a Buddha
may I remain in this world for them.

69. When I have enacted my passing
into the state Beyond Sorrow
may my teachings not become disordered
and may none of my followers be swayed
for even a moment by the dangling rope
of doubt.

* * *

70. Thus, by delighting in the performance
of the Conquerors' Sons,
may whatever virtues I have gathered
all be shared by each and every
living being without exception.

* * *

Colophon

This venerable master "whose voice benefits others, a man of solitude" (Pārahitaghoṣa Āraṇyaka; gZhan-la phan-pa'i-dbyang dgon-pa-pa) has realised all scriptures. Once, on entering the midst of a forest he was attacked by a tiger and, overwhelmed with compassion, composed the *Aspirational Prayer in Seventy Stanzas* to accomplish the welfare of living beings.

The Indian abbot Dharmā-shrī-prabhā and the Tibetan translator Bande (the monk) Pāl-gyi Lhün-po'i-de have translated, checked and settled (the text into Tibetan from Sanskrit).

The Commentary

The following explanation is based upon the only work extant elucidating this text in either Sanskrit or Tibetan entitled "Distinguishing the Meaning of the Words of the Aspirational Prayer in Seventy Stanzas"[1] composed by the second Dalai Lama, Gedun Gyatso (A.D. 1475-1542).

Homage to the refined and eloquent protector, Mañjuśhrī

There are four main divisions to this commentary :

(A) the meaning of the title
(B) the translators' homage
(C) the meaning of the text itself
(D) the meaning of the colophon

(A) the meaning of the title

The original title of this prayer, *Praṇidhānāsaptatināmagāthā*, is in Sanskrit which is considered the finest language from among the four different languages prevalent in ancient India. *Praṇidhānā* (in Tibetan : smon-lam) means "aspiration for the path" or "yearning prayer"; *saptati* (bdun-cu-pa) shows that it contains "seventy" four-line stanzas, or *ślokas*; *nāma* (zhes-bya-ba) means "entitled"; and *gāthā* (tsigs-su-bcad-pa) indicates that it is a "composition in verses".

(B) the translators' homage

The Sanskrit-Tibetan translators, the Indian abbot Dharmā-śhrī-prabhā and the Tibetan monk Pande Päl-gyi-lhün-po'i-de, pay homage to the Awakening Warrior, the entirely good Bodhisattva Samantabhadra.

(C) the meaning of the text

Generally prayers of aspiration (smon-lam) and of dedication (bsngo-ba) are non-contradictory. If something is a dedication it must be an aspirational prayer, but a prayer of aspiration does not necessarily have to be a dedication. For instance, when someone realises the extraordinary qualities of a Fully Awakened Being he would, without depending on the force of any specific source of virtue or merit that could be dedicated, earnestly aspire to attain such excellent qualities. This is an example of an aspiration but is not a dedication. Since this prayer serves as a mutual basis for both aspiration and dedication, first one must accumulate the source of virtue that is to be dedicated by means of the seven limbs (covered in stanzas 1 to 12). How that is dedicated constitutes the remainder of the prayer (stanzas 13 to 70).

Accumulating the merit to be dedicated has three divisions : (a) once homage has been made to the outstanding objects of refuge (stanzas 1, 2 & 3) there is the means for declaring one's faults (stanza 4) and how to rejoice in virtue (stanza 5); once the awakening mind (bodhicitta; byang-chub-kyi-sems) has been activated (stanzas 6 & 7), an act which is the highest of all offerings that please the Fully Awakened Beings, one promises to and prays for the emancipation of living beings (stanzas 6, 7, 8 & 9); and (c) when one has urged that the Dharma be taught (stanza 10) and has requested the teachers not to pass out of this realm (stanza 11) one dedicates one's source of virtue to be a cause for all beings to attain enlightenment (stanza 12). Thus the seven limbs—refuge, declaring faults, rejoicing, offering, urging Dharma taught, requesting teachers to remain and dedicating—are performed.

Just how one dedicates the merit towards all creatures' attainment of Buddhahood involves a brief (stanza 13, lines 1 & 2), extensive (stanza 13, lines 3 & 4 to stanza 69) and a condensed (stanza 70) dedication. The extensive dedication itself has two main sections:

(i) dedicating one's sources of virtue for the time being to be a cause for practising the limitless activities of the Conquerors' Sons for the welfare of others (stanzas 13, lines 3 & 4 to stanza 63) Which constitutes the means for accomplishing complete enlightenment ; and

(ii) dedicating one's merit ultimately to be a cause for fulfilling the welfare of sentient beings by the spontaneous virtuous activity that arises out of the attainment of Buddhahood (stanzas 64 to 69).

(i) The extensive dedication for a temporary purpose :

This has three aspects : (a) activating the awakening mind which is the basis for the activities of Awakening Warriors and is the sole entrance into the path of the Great Vehicle (stanza 13, lines 3 & 4); (b) in relying on a true spiritual friend as the means for accomplishing the intent of the awakening mind (stanza 14), one listens to his advice and pledges to accomplish the purpose of such advice (stanza 15) which has three divisions ;

(1) aspiring not to be separated from the teachers who eluidate the path and spiritual companions who, as Bodhisattvas, may be one's spiritual companions or one's teachers (stanza 14); (2) listening to instructions on the practices (stanza 15, lines 1 & 2) and promising to accomplish one's purpose in accordance with whatever is wished for (stanza 15, lines 3 & 4); and (3) having achieved everything essential for the practice (stanza 16), aspiring to uphold and cherish adherents (stanza 17)

and (c) the method of practising the actual activities of the Conquerors' Sons which are the means for fulfilling the significance of one's pledge (stanzas 18 to 63). This last major section (c) has four main divisions :

(1) aspiring to practise the ten transcending perfections, thereby maturing one's own mental and physical continuum for the sake of others (stanzas 18 to 47);

(2) aspiring to practise the four abodes of purity (Brahmaviharas) which are the completely perfect thoughts for accomplishing the welfare of others (stanzas 48 to 51);

(3) aspiring to actualise the four kinds of pure vision (the "four eyes") and the five types of heightened awareness that are the causes for rapidly accomplishing the welfare of oneself and others (stanza 52);

(4) having achieved that, aspiring to fulfil the various hopes of every living being (stanzas 53 to 63).

Aspiring to work for one's own welfare so as to be able to aid others has two main divisions (C 1, A & B)

(A) the way to practise the first five transcending perfections that mainly involve accumulating the "collection" of physical merit as the principal cause of a Buddha's Body of Form (Rupakāya: gzugs-sku) (stanzas 18 to 40); and (B) the way to practise the last five perfections that mainly involve amassing the "collection" of pristine awareness by which one actualises the Buddha's Body of Truth (Dharmakāya; chos-kyi-sku) (stanzas 41 to 47).

(A) has two divisions : practising the first three perfections such as giving, which are exclusive principal causes for the perfect Body of Form; and practising the next two, vigour and meditative stability, which are causes common to the attainment of both Form and Truth Bodies.

The techniques for practising the first three perfections involve, for the practice of giving, giving mankind wealth and possessions (stanza 18), giving away one's body and flesh (stanza 19) and giving in general (stanza 20); practising ethical discipline (stanzas 21 to 24); and practising patience (stanzas 25 to 28). It is pointed out with regard to the line in stanza 22 stating "may I always be happy in places of solitude" that generally the main form of solitude for Awakening Warriors is for their mind to avoid the stain of self-cherishing and not for their body to avoid the bustle of the world. However here this verse is considered to be for the beginner who has not gained stability in the practice. Stanza 24 implies that one's ethics are not torn by weakening the root vows of the Bodhisattva, are unmixed with concern for one's welfare alone, are unsoiled by even slight faults, and pacify all obscurations to liberation and to omniscience.

The next four stanzas relate to the practice of patience : 25, 26 and the first half of 27 indicate the patience of ignoring the harmer, the second half of 27 to the patience of willingly taking on misery and stanza 28 to the patience of being absolutely certain about the teachings on the profound subject of emptiness. This last kind of patience means that initially when one hears about the profound mode of abiding, because of unfamiliarity with it, automatically fear and doubt will arise. However, on the second spiritual path of preparation one develops one's conceptual undertsanding of emptiness so that on the third path of seeing, when one has direct perception of emptiness, one has no fear or doubts about emptiness. It is at this stage that one is said to have the patience of being absolutely certain about the teachings on selflessness.

The way of practising the common causes for both Form and Truth Bodies of an Awakened Being involves developing enthsiastic vigour (stanzas 29 to 34) and meditative stability (stanzas 35 to 40).

Enthusiastic vigour is the opposite of laziness, of which there are three general types: slothfulness and idleness (opposed by the aspiration of stanza 29) which is usually understood as laziness, is an avoidance of useful tasks and is similar to procrastination; the laziness of being inclined towards detrimental actions (counteracted by stanzas 30 & 31) is a shirking of responsibility and, instead of being attracted to Dharmic activities, one prefers to waste time; and the laziness of belittling or despising oneself is a lack of self-confidence (opposed by the aspiration of stanza 32), a harbouring of delusions of incapability with such thoughts as, "Since that is far too difficult, how can I do it?" Thus it is vital in following the Māhayanā path of the transcending perfections that one develops a fearless and intrepid attitude capable of surmounting any apparent difficulties.

Stanzas 29 to 32 constitute the aspiration to practise enthusiastic vigour of working for the benefit of sentient beings. Stanza 33 refers to donning the armour of vigour which is like armour because the determination to work for others protects one from hindrances. Stanza 34 indidates the enthusiastic perseverance of bringing together all wholesome practices.

The aspiration to practise meditative stability (dhyāna; bsam-gtan)is covered in six stanzas(35 to 40). Stanza 35 refers to the aspiration to remain in the happiness that is seen in this life; stanzas 36 & 37 involve the aspiration to purify emotional afflictions; and stanzas 38 to 40 are the aspiration to work for the benefit of sentient beings.

In stanza 35, "having abandoned desiring the results of the (four) concentrations and the (four) formless states" refers to giving up the desire to be born within cyclic existence in either one of the four realms of meditative concentration or the formless states of rebirth that "result" from being enticed by the bliss of meditative absorption. There are said to be three realms of existence (the realms of desire, pure forms and formlessness) which can be divided into nine. The desire realm is one and there are four states of concentration in the realm of pure form and four in the formless realm. Awakening Warriors do meditate on the absorptions which usually result in birth in the form or formless states, but their purpose is to familiarise themselves with the mental and physical ecstacies. They do not activate the absorptions of these form and formless realms by which they would otherwise have to take birth in one of those high states, and even if they do activate the meditative absorption of the four actual concentrations and the formless realms they do not have to take birth there because they are skilful in applying the methods.

Also, though they may willingly take birth in form realms, it is not appropriate for them to do so in the formless realms because in such realms where beings have no form at all there is no way to achieve the welfare of others.

(B) The way to practise the last five transcending perfections, which mainly involve the amassing of the "collection" of pristine awarenss (jñanā; ye-shes) as the proximate cause of the perfect Body of Truth has five divisions : the aspiration to practise the perfections of intelligent or discriminating awareness (stanzas 41 to 43); of skilful means (stanza 44); of prayer (stanza 45); of strength (stanza 46) and of pristine awareness (stanza 47).

Although it does not specify in the Tibetan commentary, the aspiration to practise the perfection of intelligent awareness seems to be divided into the intelligent awareness perceiving the ultimate understanding of the actual way things exist (gnas-lugs rig-pa don-dam rtog-pa'i shes-rab) (stanza 47), perceiving the conventional understanding of the five realms (hell, ghost, animal, human and celestial realms) (stanza 42), and perceiving the techniques for acting for the welfare of sentient beings (stanza 43).

Stanza 47 on the aspiration to practise the perfection of pristine awareness refers to "acting under the power of the intelligent awareness perceiving things as they are" (in contradistinction to the intelligent awareness perceiving as many things as there are). Any kind of phenomena lacks even an atom of inherent existence and yet nominally, without investigation or analysis, cause and effect, saṁsāra and nirvāṇa can be accepted. Moreover, the acceptance of this is not merely from the point of view of someone else but is taken as being evident from one's own side. In that way there are two points of view : (nominal) appearance (or conventional reality) and emptiness (or ultimate reality). Ascertaining one should not harm the ascertainment of the other, in fact it should serve to compliment one's understanding of the other. Anyone who has such an understanding is known as someone who perceives the abiding nature of dependent relationships and who can be counted as a follower of the Great Middle Way.

Incidentally, Āryaśūra, the renowned author of this text, seems to be a follower of the philosophy of the protector Nāgārjuna. Such a pure view can be understood especially from the writings of Lo-zang dr'ag-pa (Tsong Khapa) and his spiritual sons.

This completes the explanation of how to practise the ten transcending perfections for ripening one's own mental and physical continuum.

2. Aspiring to work for the welfare of others is covered in three sections (c 2, 3 & 4)

(c2) The aspiration to practise the "four abodes of purity" that constitute the perfect thought for acting to accomplish the welfare of others has four points: how to practise immeasurable pure love (stanza 48); immeasurable compassion (stanza 49); immeasurable joy or pleasure (stanza 50); and immeasurable equanimity (stanza 51). The actual four immeasurable thoughts, such as pure love, are attained by depending on the mind which has meditative stability as its basis. Each of the four immeasurables can be divided into three: that apprehending sentient beings; that apprehending the impermanence of phenomena; and that apprehending the unapprehendable, or emptiness (as found in the homage of Chandrakirti's *Supplement to the "Middle Way"*-Madhyamakavatara). They are known as the four *brahmaviharas* or "abodes of purity" because one must attain them in order to be born into the Abode of Brahma. It is not possible for a sentient being not to have experienced these four immeasurable feelings on his mind continuum at some stage in the past. It is stated that they are "immeasurable because the examples of them are limitless and the object of them extends over the vastness of the cosmos". They are also known as "immeasurable" because their beneficial advantages are immeasurable.

(c 3) The aspiration to attain the Buddha's powers and heightened awarenesses which are the causes for rapidly accomplishing the welfare of oneself and others is covered in stanza 52. There are ten powers such as those over life and property, and five kinds of heightened awareness such as that of celestial vision.

The ten powers are the understanding of (i) what is possible and what is not; (ii) the relationship between actions and the way they ripen; (iii) the various realms in the world; (iv) the various aspirations and dispositions of sentient beings pertaining to their spiritual development; (v) the higher and lower intellectual faculties of other beings; (vi) the inner path that leads to the realisation of everything; (vii) the (four) states of meditative stability, the (eight) emancipations, the (three) meditative absorptions, the (nine) meditational realisations, as well as the emotional afflictions that pertain to them all and their purification; (viii) the recollection of previous lives; (ix) the death, transmigration and rebirth of beings through celestial vision; and (x) the termination of contaminated responses.

The six kinds of heightened awareness are: (i) the ability to create magical emantions; (ii) the divine ear; (iii) the cognition of other's thoughts; (iv) the recollection of past lives; (v) celestial vision and (vi) the termination of contaminated actions. There are four kinds of analytical knowledge of the meaning of things, of phenomena, of languages and of ready speech. Mystical spells involve the ability to gain power over others in order to aid them on the path. There are three doors to emancipation: understanding emptiness, signlessness and wishlessness.

(c 4) Having acheived all that, aspiring to fulfil the various wishes of every living being has three divisions: achieving the welfare of sentient beings by (i) intuitively realising the activities of a Fully Awakened Being (stanzas 53 to 55); (ii) being friendly and amiable (stanza 56) and by them just recollecting one's name (stanza 57); and (iii) by becoming the various things they require (stanzas 58 to 63).

The first of these has three aspects: aspiring to intuitively realise the deeds of a Fully Awakened Being (a) in worlds where even his name is unheard (stanza 53); (b) in worlds that have not been approached by Buddha (stanza 54); and (c) in order to tame those sentient beings who have proven difficult to tame by many Awakened Beings (stanza 55).

The last, achieving the welfare of sentient beings by becoming the various things they require, has three sections: doing so by oneself (a) becoming the various requirements of beings (stanzas 58 & 59); (b) aspiring to satisfy the various necessities for ongoing beings by them merely recollecting oneself (stanzas 60 & 61); and (c) yearning for sentient beings to have all they need merely by them recollecting one's name (stanzas 62 & 63).

This completes the explanation of how to practise for the time being the infinite activities of the Conquerors' Sons that are the means for accomplishing great awakening.

(ii) The extensive dedication for an ultimate purpose

The ultimate decication that causes one to accomplish the welfare of sentient beings by spontaneous Buddha-activity through attaining the final stage of existence is covered briefly (stanzas 64 & 65) and extensively (stanzas 66 to 69).

The extensive dedication involves (a) wishing to have a retinue of perfect disciples once one has attained Buddhahood (stanza 66), (b) yearning to actualise a completely perfect realm where any kind of awakened activity will be performed (stanza 67), (c) aspiring to accomplish completely perfect Buddha-activity for taming disciples (stanza 68) and (d) dedicating one's merit as a cause for achieving perfect mastery over elucidating the Dharma when one is fully awakened (stanza 69). Stanza 67 is an aspiration to purify one's realm once Buddhahood has been attained. It is a feature of such a realm that it is impossible for a being born into it to later be born into one of the three lower destinies (of hell, ghost or animal). Stanza 68 is a prayer yearning to continue, for as long as space exists, one's spontaneous activities for the welfare of sentient beings. In stanza 69, entering nirvāṇa, the state beyond sorrow, refers to the death of an Awakened Being after he has completed his activities.

The final stanza covers the condensed dedication.

(D) *The meaning of the colophon*

The author of this text is the master known as "the teacher keeping his pledges whose eloquence benefits others and who abides in solitude" (bLo-dpon bstun-pa gZhan-la phan-pa'i-dbyang dgon-pa-pa; Parahitaghoṣa Āraṇyaka). He is known by the other name of Āryaśūra (dpal-ldan dpa'-bo). "He has penetrated the meaning of all Buddhist scriptures. Once he had ventured into the midst of a forest and was carried away by a tiger. Overwhelmed by compassion he composed the *Aspirational Prayer in Seventy Stanzas* in order to accomplish the welfare of living beings."

The translators were the Indian abbot Dharmā-śhrī-prabhā and the Tibetan monk (Pande) Päl-gyi-lhün-po'i-de (dPal-gyi lhun-po'i-sde) who translated and checked it before settling it into Tibetan from Sanskrit.

This translation into English has been made by the Tibetan Bhikshu, Acharya L. T. Doboom Tulku, and the New Zealand Upasaka, B. C. Beresford. The root text itself is No. 5936 in the Suzuki Research Foundation Catalogue of the Peking edition of the Tibetan Tripitaka. The commentary was made from the *Miscellaneous Works of the All-knowing Venerable Master (Gendun Gyatso): the Commentary to the "Aspirational Prayer in Seventy Stanzas"* in the possession of the venerable Geshe, Ngawan Dhargyey. The assistance of Dr. A. M. Rozario of the Namgyal Institute of Tibetology in Gangtok, Sikkim, is gratefully acknowledged for supplying a copy of a folio missing in the commentary. By this brief work may the hopes of all beings be accomplished.

GLOSSARY

English	**Tibetan**	**Sanskrit**
absorption	ting-nge-'dzin	samādhi
altruistic mind generation	sems-bskyed	bodhicitta-utpadāna
analytical knowledge	so-so-rig-pa	
awakening mind/mind intent on Buddhahood	byang-chub-kyi-sems	bodhicitta
Awakening Warrior	byang-chub-sems-dpa'	bodhisattva
conceptions	rnam-rtog	vikalpa
concentration/meditative stability	bsam-gtan	dhyāna
Conqueror	rgyal-ba	jina
creatures	skye-bo	
dependent relationships	rten-'brel	pratītyasamutpāda
discriminating intelligence/intelligent awareness	shes-rab	prajñā
emancipation/liberation	thar-pa	moksha
embodied beings	lus-can	
emotional afflictions/defilements	nyon-mongs	kleshā
emptiness	stong-pa-nyid	śhunyatā
ethical discipline	tsul-khrims	śhīla
excellences/qualities	yon-tan	guṇa
full awakening	byang-chub	bodhi
fully awakened being	sangs-rgyas	buddha
great compassion	thugs-rje chen-po	mahākāruṇa
heightened awareness	mngon-shes	abhijñāna
hungry spirits/ghosts	yi-dvags	preta
inherent existence	rang-bzhin-gyis-grub-pa	svabhavāsiddhi
inner calm	zhi-gnas	śhamatha
latent tendencies	bag-nyal	vasana
Listener	nyan-thos	śhrāvaka
love/pure love	byams-pa	maitri

Middle Way	dbu-ma	mādhyamaka
misery/suffering	sdugs-bsngal	dukkha
mystical spells	gzungs	dhārani
nominally	tha-snyad	vyāvahara
ongoing beings/...existence	'gro-ba	gati
path of preparation	'byor-lam	prayogamārga
path of seeing	mthong-lam	darśhanamārga
perfect body of form	gzugs-sku	rūpakāya
perfect body of truth	chos-sku	dharmakāya
power	dbang	abhiṣheka
pristine... primordial awareness	ye-shes	jñāna
realm of bad migration/ unfortunate destiny	ngan-'gro	
selflessness	bdag-med	nairātmyā
Solitary Realiser	rang-sangs-rgyas	pratyekabuddha
spiritual level	sa	bhūmi
Subduer	thub-pa	muni
state beyond sorrow	mya-ngan-las-'das-pa	nirvāṇa
Those Gone to Bliss	bde-gshegs-pa	sugata
Truth of Dharma/doctrine	chos	dharma
transcending perfection	pha-rol-tu-phyin-pa	pāramitā
vigour/enthusiastic effort	bston-'grus	vīrya

A MEDITATION
ON COMPASSION

by

His Holiness the Fourteenth
Dalai Lama

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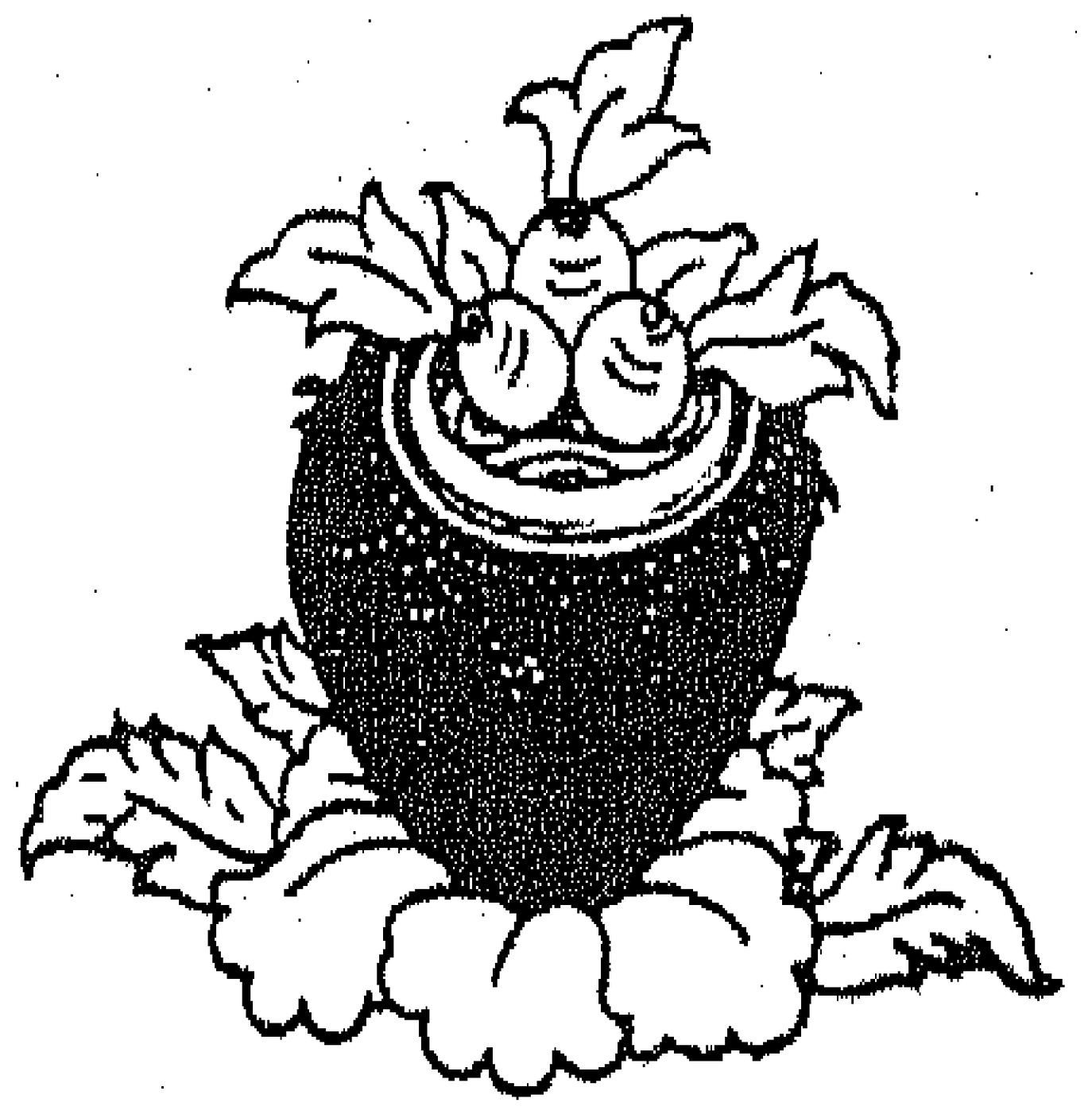

EXALTED AVALOKITEŚHVARA

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ĀRYA AVALOKITEŚHVARA (Tib: 'phags-pa sPyan-ras-gzigs): the One Compassionately Gazing Upon the World in his four-armed aspect. Bronze statue, gilded, $7\frac{1}{4}$ inches high, c. 18th cent. in the private collection of H. H. the Dalai Lama housed in the Museum of the Library of Tibetan Works & Archives.

TRANSLATORS' NOTE

Throughout history man has complained of the degeneration of his times. The present day is no exception. People, rich or poor, powerful or weak, suffer from one form of misery or another. Whether they attempt to confront this reality or withdraw and isolate themselves from it, the suffering of mankind remains. Although war, poverty, disease and mental dissatisfaction continue to plague the world, an individual should never blame others for such problems. The true object of blame for all misfortune is the self-cherishing attitude of those who are directly involved in such confusion. This self-cherishing attitude narrows an individual's outlook to his own likes and dislikes and is the motivating force behind the continued creation of his unhappiness.

All beings wish to be happy and free from misery. Although scientific development, modern weapons and abundant material progress may alleviate the temporary effects of dissatisfaction, such external means can never totally eradicate its fundamental cause. The true solution is to cultivate deep human compassion, love and respect for others. Whether a person is a Buddhist or Christian, a follower of a specific religion or simply a believer in non-violence and morality, good human qualities such as kindness, generosity, humility and compassion are preferred by all. By cultivating such altruistic and beneficial attributes, the cause of suffering, self-cherishing, will gradually diminish. This, in turn, will promote unity and harmony among human beings of all nations.

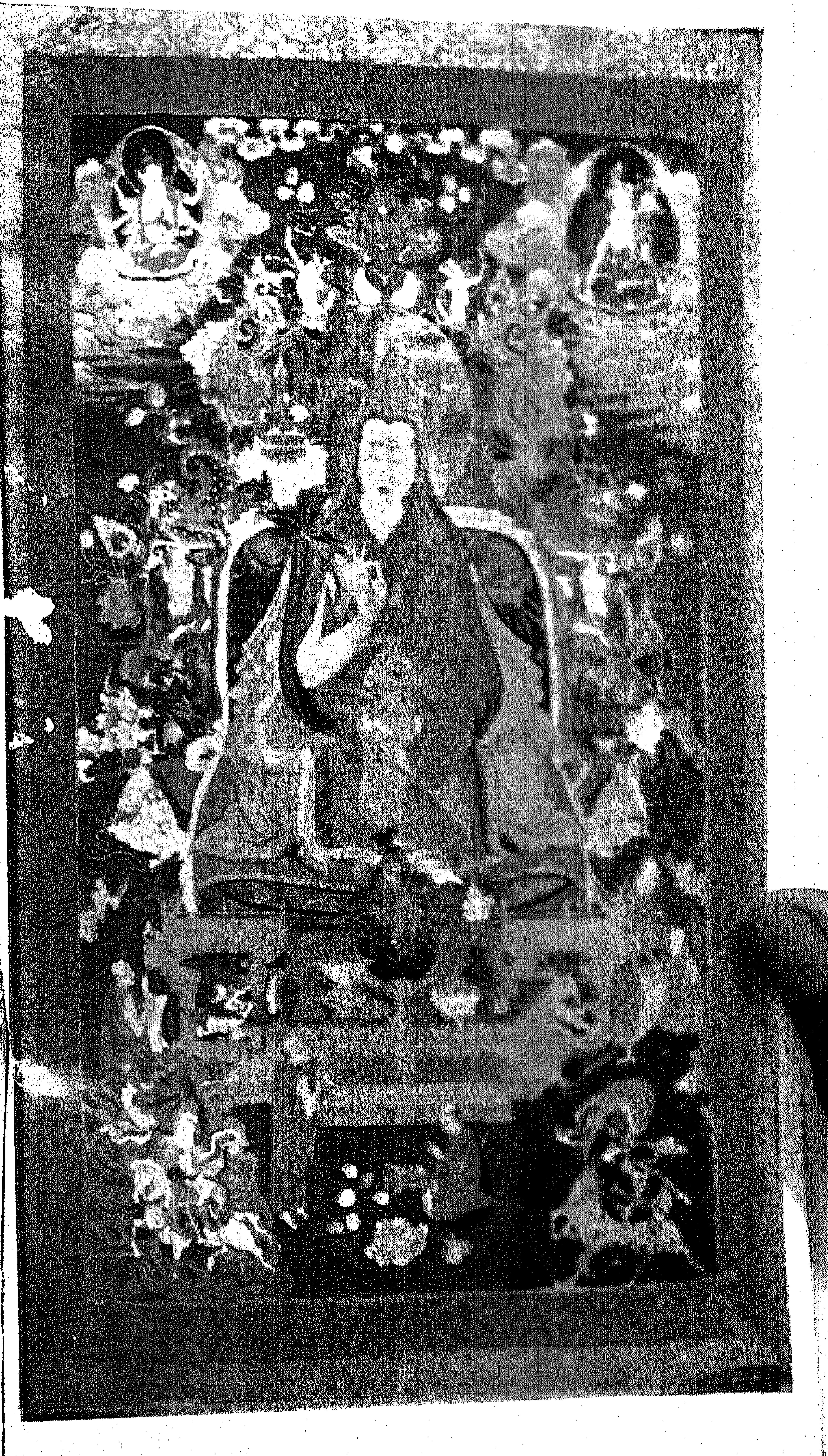
In Buddhist teachings compassion, the wish that all beings be separated from their suffering, plays an especially important part. In order to help others be free from misery, Buddha taught that the most effective way is to attain the fully purified state Beyond Sorrow (Nirvāna). The wish to do so for the sake of oneself and all others is known as the enlightened motivation of the awakening mind (Bodhicitta). The source of such a selfless motivation is compassion, and its result—accomplished by means of the six transcending perfections (pāramitās): selfless giving, ethics, patience, enthusiastic perseverance, meditative concentration and discriminating awareness—is the full awakening of Buddhahood. In such a state, after completely eliminating every trace of self-cherishing and when directly understanding Voidness, the actual way all things exist, one will become an effective source of benefit for others. This is because an Enlightened Being has the power to lead others out of their suffering.

Although compassion is cultivated in one's own mind, the embodiment of it is the deity known as Avalokiteśhvara (Tib. Chän-rä-zig), the One "Compassionately Regarding the World". The various aspects that are visualised in meditational practices and represented in images and paintings are merely the interpretative forms of Avalokiteśhvara, whereas the actual definitive form is compassion itself. However, the interpretative form is not restricted to meditational deities but can appear in a human form. The Dalai Lamas of Tibet have been recognised as true human manifestations of Avalokiteśhvara. Through his deep compassion he has shown himself in a manner to which one can easily relate. It is fortunate that there is an opportunity to practise this prayer and method for accomplishment (sādhana) written by His Holiness the XIVth Dalai Lama himself.

This sādhana, entitled "The Inseparability of the Spiritual Master and Avalokiteśhvara : a Source of all Powerful Attainments", was composed when His Holiness was nineteen years of age and was first printed in Tibet in the Wood/Horse year (1954). This translation was originally made at the wish of Mr. Ang Sim Chai of Malaysia. It is our sincere and deep hope that people, through this practice, will discover a universal means of creating happiness through generating compassion and love for all. May every creature share in its boundless effects.

Grateful acknowledgement is made to those who assisted in this work. The language of the initial rough translation was corrected and improved upon by India Stevens. Thanks also go to Alexander Berzin and Jonathan Landaw for their helpful suggestions.

Sherpa Tulku
B. C. Beresford
Dharamsala
January 1975



A *thangka* of His Holiness the fourteenth Dalai Lama

A Mahāyanā Method for Accomplishment :
the Sādhana of

THE INSEPARABILITY OF THE SPIRITUAL MASTER AND AVALOKITEŚHVARA

A SOURCE OF ALL POWERFUL ATTAINMETS

by

H. H. the fourteenth Dalai Lama

༄༅། །རྒྱལ་ཀུན་སྙིང་རྗེའི་རང་བཞིན་བཅུ་དྭག་ཆ།
།ཡོངས་རྫོགས་བྱིན་རླབས་བདུད་རྩིའི་འོད་དཀར་ཅན།
།བླ་མ་སྤྱན་རས་གཟིགས་ལ་གུས་བཏུད་ནས།
།དེ་ཡི་རྣལ་འབྱོར་ཟབ་མོ་འདི་ཆོག་སྤེལ།

།དེ་ལ་འདིར་བྱིན་རླབས་དང་། དངོས་གྲུབ་ཐམས་ཅད་ཀྱི་རྩ་བ་བླ་མ་ལ་རག་ལས་པར་མདོ་རྒྱུད་དུ་མ་ནས་ལན་གཅིག་མ་ཡིན་པར་བསྔགས་པ་བཞིན་རང་ལ་ལམ་ཕྱིན་ཅི་མ་ལོག་པར་སྟོན་པའི་བླ་མ་དང་ལྷག་པའི་ལྷ་ངོ་བོ་དབྱེར་མེད་དུ་བྱས་ནས་གསོལ་བ་འདེབས་པ་ཉིད་གནད་ཀྱི་མདུན་མའི་གཞི་རྟེན་གཅིག་པུར་གལ་ཆེ་ཞིང་། དེ་ཡང་རང་གང་ལ་མོས་པའི་ཡི་དམ་ཀྱི་ངོ་བོར་མོས་ཆོག་ཀྱང་། ཐེག་པ་ཆེན་པོའི་ལམ་ཀྱི་སྲོག་ལྟ་བུ་ནི། བྱམས་སྙིང་རྗེ། བྱང་ཆུབ་ཀྱི་སེམས་རིན་པོ་ཆེ་ཁོ་ན་ཡིན་ཅིང་། སྙིང་རྗེ་ཆེན་པོ་ཐོག་མཐའ་བར་གསུམ་དུ་གལ་ཆེ་བར་གསུངས་པས། རང་གི་རྩ་བའི་བླ་མ་དང་། སྙིང་རྗེའི་ལྷ་མཆོག་འཕགས་པ་སྤྱན་རས་གཟིགས་ཟུང་འབྲེལ་གྱི་རྣལ་འབྱོར་ཉམས་སུ་ལེན་པར་འདོད་པའི་རྣལ་འབྱོར་པས་ཡིད་དུ་འོང་བའི་གནས་སུ་མཆོད་རྫས་སོགས་ལེགས་པར་འདུ་བྱས་ལ། སྟན་བདེ་བ་ལ་འཁོད་དེ། དགེ་སེམས་ཁྱད་པར་ཅན་གྱི་ངང་ནས་སྐྱབས་འགྲོ་སེམས་བསྐྱེད་ཚད་མེད་པ་བཞི་བསྒོམ་པ་སྔོན་དུ་བཏང་།

INTRODUCTION

To Avalokiteśhvara, my Spiritual Master,
the full moon-like essence
Of the Buddhas' vast compassion
and the radiant white nectar
Of their all-inspiring strength,
I pay my deep respect.
I shall now disseminate to all other beings
the standard practice of this profound yoga.

The root of every inspiration and powerful attainment (siddhi) lies solely with the Spiritual Master (the Lama or Guru). As such he has been praised in both sūtras and tantras[1] more than once. He is of fundamental importance because the basis for achieving everlasting happiness is requesting him to teach the undistorted path. Thinking of him as being inseparable from the specific meditational deity with whom you feel a special affinity, you should visualise the two as one.

The vitality of the Mahāyāna tradition comes from compassion, love and the altruistic aspiration to attain Enlightenment (Bodhicitta) in order to effectively help all creatures become free from their suffering. Moreover the importance of compassion is emphasised throughout all stages of development. Therefore, if you wish to combine Avalokiteśhvara, the meditational deity of compassion, with your own root Guru, first gather fine offerings in a suitable place. Sitting on a comfortable seat in an especially virtuous state of mind take refuge, generate an enlightened motive of the awakening mind and meditate on the Four Immeasurables.

སྐྱབས་འགྲོ་དང་སེམས་བསྐྱེད །

༄༅ །ན་མོ་གུ་རུ་བྷྱཿ

ན་མོ་བུདྡྷ་ཡཱ །

ན་མོ་དྷརྨཱ་ཡ །

ན་མོ་སངྒྷཱ་ཡ །

།སངས་རྒྱས་ཆོས་དང་ཚོགས་ཀྱི་མཆོག་རྣམས་ལ །
བྱང་ཆུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆི །
བདག་གིས་སྦྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས །
འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག །

ཚད་མེད་པ་བཞི །

སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱུ་
དང་ལྡན་པར་གྱུར་ཅིག །
སེམས་ཅན་ཐམས་ཅད་སྡུག་བསྔལ་དང་སྡུག་བསྔལ་གྱི་རྒྱུ་
དང་བྲལ་བར་གྱུར་ཅིག །
སེམས་ཅན་ཐམས་ཅད་སྡུག་བསྔལ་མེད་པའི་བདེ་བ་
དང་མི་འབྲལ་བར་གྱུར་ཅིག །
སེམས་ཅན་ཐམས་ཅད་ཉེ་རིང་ཆགས་སྡང་དང་བྲལ་བའི་
བཏང་སྙོམས་ལ་གནས་པར་གྱུར་ཅིག །
(ལན་གསུམ །)

PRELIMINARIES

I. *Refuge Formula*

Namo Gurubhyah	In the Spiritual Masters I seek refuge,
Namo Buddhāya	In the Awakened One I seek refuge,
Namo Dharmāya	In his Truth I seek refuge,
Namo Saṅghāya	In the Spiritual Aspirants I seek refuge.

II. *The Generation of the Enlightened Motive*

In the Supreme Awakened One, His Truth
and the Spiritual Community,
I seek refuge until becoming Enlightened.
By the merit from practising giving
and other perfections,
May I accomplish Full Awakening
for the benefit of all.

III. *The Four Immeasurables*

May all sentient beings possess happiness
and the cause of happiness.
May all sentient beings be parted from suffering
and the cause of suffering.
May all sentient beings never be parted from
the happiness that has no suffering.
May all sentient beings abide in equanimity
without attachment or aversion
for near or far.

Recite these prayers three times each.

༡. ཐམས་ཅད་དུ་ནི་ས་གཞི་དག །
།གསེག་མ་ལ་སོགས་མེད་པ་དང་ །
།ལག་མཐིལ་ལྟར་མཉམ་བཻ་ཌཱུར་ཡའི །
།རང་བཞིན་འཇམ་པོར་གནས་གྱུར་ཅིག །
།ལྷ་དང་མི་ཡི་མཆོད་པའི་རྫས །
།དངོས་སུ་བཤམས་དང་ཡིད་ཀྱིས་སྤྲུལ །
།ཀུན་བཟང་མཆོད་སྤྲིན་བླ་ན་མེད །
།ནམ་མཁའི་ཁམས་ཀུན་ཁྱབ་གྱུར་ཅིག །

།ཨོཾ་ན་མོ་བྷ་ག་ཝ་ཏེ ། བཛྲ་ས་ར་པྲ་མརྡ་ནེ་ཏ་ཐཱ་ག་ཏཱ་ཡ །
ཨརྷ་ཏེ་སམྱཀྶཾ་བུདྡྷ་ཡ ། ཏདྱ་ཐཱ ། ཨོཾ་བཛྲེ་བཛྲེ ། མཧཱ་བཛྲེ ། མཧཱ་
ཏེ་ཛ་བཛྲེ ། མཧཱ་བིདྱ་བཛྲེ ། མཧཱ་བོ་དྷི་ཙིཏྟ་བཛྲེ ། མཧཱ་བོ་དྷི་མཎྜོ་པ་
སཾ་ཀྲ་མ་ཎ་བཛྲེ ། སརྦ་ཀརྨ་ཨཱ་ཝ་ར་ཎ་བི་ཤོ་དྷ་ན་བཛྲེ་སྭཱ་ཧཱ །
(ཞེས་ལན་གསུམ་བཟློད །)

ACTUAL PRACTICE

I. *Purification*

May the surface of the Earth in every direction
Be stainless and pure, without roughness or fault,
As smooth as the palm of a child's soft hand
And as naturally polished as lapis lazuli[2].

May the material offerings of gods[3] and of men,
Both those set before me and those visualised
Like a cloud of the peerless offerings of
Samantabhadra,[4]
Pervade and encompass the vastness of space.

OM NAMO BHAGA-VATE,
VAJRA-SARA PRA-MARDA-NE,
TATHA-GATA-YA ARHA-TE,
SAMYAK-SAM-BUDDHA-YA.
TADYA-THA, OM VAJRE VAJRE
MAHA-VAJRE,
MAHA-TEJRA VAJRE, MAHA-VIDYA VAJRE,
MAHA-BODHICITTA VAJRE,
MAHA-BODHI-MAN-DOPA
SAMKRAMA-NA VAJRE,
SARVA-KARMA AVARA-NA VISHO-DHANA
VAJRE SVA-HA.

Recite this purification mantra three times.

དཀོན་མཆོག་གསུམ་གྱི་བདེན་པ་དང་། སངས་རྒྱས་དང་བྱང་ཆུབ་
སེམས་དཔའ་ཐམས་ཅད་ཀྱི་བྱིན་གྱི་བརླབས་དང་ཚོགས་གཉིས་ཡོངས་
སུ་རྫོགས་པའི་མངའ་ཐང་ཆེན་པོ་དང་། ཆོས་ཀྱི་དབྱིངས་རྣམ་པར་དག་
ཅིང་བསམ་གྱིས་མི་ཁྱབ་པའི་སྟོབས་ཀྱིས་དེ་བཞིན་ཉིད་དུ་གྱུར་ཅིག །
(།ཅེས་ས་གཞི་དང་། མཆོད་རྫས་བྱིན་གྱིས་བརླབས། དེ་ནས །)

༢. བདེ་ཆེན་ལྷུན་གྲུབ་ཆོས་སྐུའི་མཁའ་དབྱིངས་སུ།
སྣ་ཚོགས་ཀུན་བཟང་མཆོད་སྤྲིན་འཁྲིགས་པའི་དབུས།
།སེང་གེས་བཏེགས་པའི་འོད་འབར་ནོར་བུའི་ཁྲིར།
།ཆུ་སྐྱེས་ཉི་ཟླ་རྒྱས་པའི་གདན་སྟེང་དུ།
།སྙིང་རྗེའི་གཏེར་ཆེན་འཕགས་མཆོག་འཇིག་རྟེན་དབང་།
།རྣམ་པ་ངུར་སྨིག་འཆང་བའི་ཟློས་གར་ཅན།
།རྩ་བའི་བླ་མ་གསུམ་ལྡན་རྡོ་རྗེ་འཛིན།
།རྗེ་བཙུན་བློ་བཟང་བསྟན་འཛིན་རྒྱ་མཚོའི་དཔལ།
།དཀར་དམར་མདངས་གསལ་དགྱེས་པའི་འཛུམ་ཞལ་ཅན།
།ཕྱག་གཡས་ཐུགས་ཀར་ཆོས་འཆད་ཕྱག་རྒྱ་ཡིས།

By the force of the truth of the Three Jewels
of Refuge,
By the firm inspiration from all Bodhisattvas
and Buddhas,
By the power of the Buddhas who have fully
completed
Their collections of both good merit and insight,
By the might of the Void, inconceivable and pure,
May all of these offerings be hereby transformed
Into their actual nature of Voidness.

In this way bless the surroundings and the articles of offering.

II. *Visualisation*

In the space of the Dharmakāya[5]
of great spontaneous bliss,
In the midst of billowing clouds
of magnificent offerings,
Upon a sparkling jewelled throne
supported by eight snow lions,[6]
On a seat composed of a lotus in bloom,
the sun and the moon,[7]
Sits supreme Exalted Avalokiteshvara,
great treasure of compassion,
Assuming the form of a monk
wearing saffron-coloured robes.

O my Vajradhara Master, kind in all three ways,[8]
Holy Lozang Tenzin Gyatso,
Endowed with a glowing fair complexion
and a radiant smiling face,
Your right hand at your heart
in a gesture expounding Dharma

།ཀླིར་བམ་རལ་གྲིས་མཚན་པའི་པད་དཀར་དང་ །
གཡོན་པ་མཉམ་གཞག་རྩིབས་སྟོང་འཁོར་ལོ་བསྣམས །
།གུར་ཀུམ་མདངས་ལྡན་ཆོས་གོས་རྣམ་གསུམ་དང་ །
བཙོ་མའི་གསེར་མདོག་པཎ་ཞྭ་མཛེས་པར་གསོལ །
།ཕུང་ཁམས་སྐྱེ་མཆེད་ཡུལ་དང་ཡན་ལག་རྣམས །
།རིགས་ལྔ་ཡབ་ཡུམ་སེམས་དཔའ་སེམས་མ་དང་ །
།ཁྲོ་བོ་འི་རང་བཞིན་དཀྱིལ་འཁོར་འཁོར་ལོར་རྫོགས །
།སྣ་ལྔའི་འོད་ཕྲེང་འཁྲུགས་པའི་གུར་ཁྱིམ་དབུས །
།ཞབས་གཉིས་མི་ཕྱེད་རྡོ་རྗེའི་སྐྱིལ་དཀྲུང་ཚུལ །
།གང་འདུལ་སྐུ་འཕྲུལ་དྭ་བའི་སྤྲིན་ཕུང་འགྱེད །
།ཐུགས་ཀར་ཡེ་ཤེས་སེམས་དཔའ་སྤྱན་རས་གཟིགས །
།ཞལ་གཅིག་ཕྱག་བཞིའི་དང་ཐུང་ཐལ་མོ་སྦྱར །
།འོག་མས་ཤེལ་ཕྲེང་པདྨ་དཀར་པོ་བསྣམས །
།རིན་ཆེན་རྒྱན་དང་དར་གྱི་ན་བཟའ་མཛེས །

Holds the stem of one white lotus
 that supports a book and sword,[9]
Your left hand resting in meditative pose
 holds a thousand-spoked wheel.[10]
You are clothed in the three saffron
 robes of a monk,[11]
And are crowned with the pointed,
 golden hat of a Paṇḍit.[12]

Your aggregates, sensory spheres, senses,
 objects and your limbs
Are a maṇḍala complete with
 the Five Buddhas and their consorts,[13]
Male and female Bodhisattvas
 and the wrathful protectors.
Encircled by a halo of five brilliant colours,[14]
My Master is seated in full vajra posture,
Sending forth a network of cloud-like self-emanations
To tame the minds of all sentient beings.

Within his heart sits Avalokiteśhvara,
 a wisdom being,[15]
With one head and four arms.
His upper two hands are placed together,
His lower two hands hold a crystal rosary
 and white lotus.[16]
He is adorned with jewelled ornaments
 and heavenly raiment.

།རི་དྭགས་པགས་པས་ཉུ་མ་གཡོན་པ་བཀབ །
།ཟླ་བའི་ལང་ཚོ་པད་ཟླར་སྐྱིལ་ཀྲུང་བཞུགས །
དེ་ཡི་ཐུགས་ཀར་ཏིང་འཛིན་སེམས་དཔའ་ནི །
།ཧྲཱིཿཡིག་དཀར་གསལ་འོད་ཟེར་ཕྱོགས་བཅུར་འཕྲོ །
།བླ་མའི་གནས་གསུམ་རྡོ་རྗེ་གསུམ་གྱིས་མཚན །
།ཐུགས་ཀའི་ཧཱུྃ་ཡིག་ལས་འཕྲོས་འོད་ཟེར་གྱིས །
རབ་འབྱམས་མཆོག་གསུམ་མ་ལུས་སྤྱན་དྲངས་ཏེ །
།ཐིམ་པས་སྐྱབས་གནས་ཀུན་འདུས་ངོ་བོར་གྱུར །

(།ཅེས་བླ་མ་སེམས་དཔའ་སུམ་བརྩེགས་ཀུན་འདུས་ནོར་བུའི་ལུགས་
སུ་གསལ་གདབ །)

༣. གསལ་རྫོགས་མཚན་དཔེས་མཛེས་པའི་མཐོང་གྲོལ་སྐུ །
།སྙན་འཇེབས་དྲུག་ཅུའི་དབྱངས་ལྡན་འགག་མེད་གསུང །
།ཟབ་ཡངས་མཁྱེན་བརྩེ་དཔག་པར་དཀའ་བའི་ཐུགས །
།གསང་གསུམ་རྒྱན་གྱི་འཁོར་ལོར་གུས་ཕྱག་འཚལ །

Over his left shoulder
an antelope skin is draped,[17]
And cross-legged he is seated
on a silver moon and lotus.[18]
The white syllable HRIH ཧྲཱིཿ,
a concentration being at his heart,
Emits brilliant coloured light
in all the ten directions.

On my Master's brow is a white OM ཨོཾ,
within his throat, a red AH ཨཱཿ,
At his heart, a blue HUM ཧཱུྃ,
from which many lights shine out
in myriad directions,
Inviting the Three Jewels of Refuge
to dissolve into him:
Transforming him into the collected essence
of the objects of refuge.

In this manner visualise the Spiritual Master.

III. The Seven-Limb Prayer

Prostrating

Your liberating body is fully adorned with
all the signs of a Buddha;[19]
Your melodious speech complete with all
sixty rhythms flows without hesitation;
Your vast profound mind filled with wisdom
and compassion is beyond all conception;
I prostrate to the wheel of these three secret
adornments of your body, speech and mind..

།བདག་པོས་བཟུང་དང་མ་བཟུང་མཆོད་པའི་རྫས །
དངོས་བཤམས་ཡིད་སྤྲུལ་ལུས་དང་ལོངས་སྤྱོད་དང་ །
།དུས་གསུམ་བསགས་པའི་རྣམ་དཀར་དགེ་ཚོགས་ཀུན །
།ཀུན་བཟང་མཆོད་སྤྲིན་རྒྱ་མཚོར་དམིགས་ནས་འབུལ །

།མ་རིག་འཐིབ་པོའི་སྨག་གིས་ཡིད་ནོན་པས །
།བཅས་རང་ཁ་ན་མ་ཐོའི་སྡིག་ལྟུང་སོགས །
།ཡོག་པར་འཕྱུན་པའི་ནོངས་པ་ཅི་མཆིས་པ །
།འགྱོད་སྡོམ་དྲག་པོས་དམིགས་མེད་ངང་དུ་བཤགས །

།དཔལ་ལྡན་བླ་མའི་རྣམ་པར་ཐར་པ་དང་ །
།ཐེག་གསུམ་སྐྱེ་འཕགས་རང་གཞན་ཐམས་ཅད་ཀྱི །
།དུས་གསུམ་རྣམ་དཀར་དགེ་བའི་ཕུང་པོ་ལ །
།སྙིང་ནས་བསམ་པ་ཐག་པས་རྗེས་ཡི་རང །།

Offering

Material offerings of my own and
of others,
The actual objects and those that
I visualise,
Body and wealth, and all virtues amassed
throughout the three times,
I offer to you upon visualised oceans of
clouds like Samantabhadra's offerings.

Confessing

My mind being oppressed by the stifling
darkness of ignorance,
I have done many wrongs against
reason and vows.
Whatever mistakes I have made in
the past,
With a deep sense of regret I pledge
never to repeat them
And without reservation I confess
everything to you.

Rejoicing

From the depths of my heart
I rejoice
In the enlightening deeds
of the sublime Masters
And in the virtuous actions
past, present and future
Performed by myself
and all others as well,
And by ordinary and exalted beings
of the Three Sacred Traditions.[26]

།སྣ་ཚོགས་གདུལ་བྱའི་ཁམས་ཀྱི་རྗེས་སོང་བའི།
།དམ་ཆོས་སྐབས་གསུམ་ལྷ་ཡི་རོལ་མོ འི་སྒྲ །།
།ཟབ་ཞིའི་དབྱིངས་སུ་འཁྲོལ་བས་ཡིད་ཅན་ཀུན།
།ཉེས་ཉོན་སྒྲིབ་པའི་གཉིད་ལས་སློང་དུ་གསོལ །།

།སྲིད་ཞིའི་མུ་མཐའ་བྲལ་བའི་མངོན་རྟོགས་ལ།
།འགྲོ་ཀུན་བདེ་བའི་དབུགས་འབྱིན་མ་ཐོབ་བར།
།ཞབས་ཟུང་ཨེ་ཝྃ་མི་ཤིགས་སྐྱིལ་མོ་ཀྲུང་།
།གཞོམ་མེད་རྡོ་རྗེའི་ཁྲི་ལ་བརྟན་པར་བཞུགས།

།རྣམ་དཀར་ལེགས་བྱས་བགྱིས་དང་བགྱིད་འགྱུར་ཀུན།
།རྗེ་བཙུན་བླ་མས་འབྲལ་མེད་རྗེས་འཛིན་ཅིང་།
།ཀུན་བཟང་སྤྱོད་མཆོག་སྨོན་ལམ་ཡོངས་འགྲུབ་ནས།
།འགྲོ་ཀུན་དོན་དུ་རྫོགས་བྱང་ཐོབ་ཕྱིར་བསྔོ།

Requesting

I request you to awaken every
living being
From the sleep of ordinary
and instinctive defilements
With the divine music
of the Dharma's pure truth,
Resounding with the melody
of profoundness and peace
And in accordance with the dispositions
of your various disciples.

Entreating

I entreat you to firmly establish your feet
Upon the indestructible vajra throne
In the indissoluble state of E-WAM,[21]
Until every sentient being
gains the calm breath of joy
In the state of final realisation,
unfettered by the extremes
of worldliness or tranquil Liberation.

Dedicating

I totally dedicate my virtuous actions
of all the three times,
So that I may receive continuous care
from a Master,
And attain Full Enlightenment
for the benefit of all,
Through accomplishing my prayers,
the supreme deed of Samantabhadra.

༤. །ས་གཞི་སྤོས་ཀྱིས་བྱུགས་ཤིང་མེ་ཏོག་བཀྲམ །
།རི་རབ་གླིང་བཞིའི་ཉི་ཟླས་བརྒྱན་པ་འདི །
།སངས་རྒྱས་ཞིང་དུ་དམིགས་ཏེ་དབུལ་བར་བགྱི །
།འགྲོ་ཀུན་རྣམ་དག་ཞིང་ལ་སྤྱོད་པར་ཤོག །

བདག་གཞན་ལུས་ངག་ཡིད་གསུམ་ལོངས་སྤྱོད་དུས་གསུམ་དགེ་
ཚོགས་དང་ །
རིན་ཆེན་མཎྜལ་བཟང་པོ་ཀུན་བཟང་མཆོད་པའི་ཚོགས་དང་བཅས །
བློ་ཡིས་བླངས་ནས་བླ་མ་ཡི་དམ་དཀོན་མཆོག་གསུམ་ལ་འབུལ །
ཐུགས་རྗེའི་དབང་གིས་བཞེས་ནས་བདག་ལ་བྱིན་གྱིས་བརླབ་ཏུ་
གསོལ །

ཨི་དཾ་གུ་རུ་རཏྣ་མཎྜལ་ཀཾ་ནི་རྻཱ་ཏ་ཡཱ་མི །

(ཞེས་ཡན་ལག་བདུན་པ་མཎྜལ་དང་བཅས་པ་འབུལ །)

IV. *The Maṇḍala Offering*

By directing to the
Fields of Buddhas
This offering of a
maṇḍala built on a base,
Resplendent with flowers,
saffron water and incense,
Adorned with Mount Meru
and the four continents,
As well as the sun and the moon,
may all sentient beings
Be led to these Fields.
This offering I make
of a precious jewelled maṇḍala,
Together with other
pure offerings and wealth
And the virtues we have collected
throughout the three times
With our body, speech and mind.

O my Masters, my Yidams[22] and the
Three Precious Jewels,
I offer all to you with unwavering
faith.
Accepting these out of your boundless
compassion,
Send forth to me waves of your inspiring
strength.
Om Idam Guru Ratna Mandalakam Niryata Yami

Thus make the offering of the maṇḍala together with the Seven-Limb Prayer.

༥. རྗེ་བཙུན་བླ་མའི་ཐུགས་ཀའི་ཧྲཱིཿཡིག་ལས །།
བདུད་རྩི་འོད་ཟེར་ལྔ་ལྡན་རྒྱུན་བབས་ཏེ །
རང་གི་སྤྱི་བོ་ནས་ཞུགས་སྡིག་སྒྲིབ་སྦྱང་ །
མཆོག་ཐུན་དངོས་གྲུབ་མ་ལུས་ཐོབ་པར་གྱུར །

(།ཅེས་བརྗོད་ཅིང་བསམས་ལ །)

ཨོཾ་ཨཱཿགུ་རུ་བཛྲ་དྷ་ར་བཱ་གིནྡྲ་སུ་མ་ཏི་ཤཱ་ས་ན་དྷ་ར་ས་མུ་དྲ་
སརྦ་སིདྡྷི་ཧཱུྃ་ཧཱུྃ །

(ཞེས་མཚན་སྔགས་གང་འགྲུབ་བཟླ ། དེ་ནས་འདོད་བྱའི་དོན་ལ་
གསོལ་བ་འདེབས་པ་ནི །།)

༦. འཕྲལ་དང་ཡུན་གྱི་བདེ་བ་མ་ལུས་པའི །
གཞིར་གྱུར་མ་ནོར་ལམ་སྟོན་དྲིན་ཅན་རྗེ །
རབ་འབྱམས་སྐྱབས་ཀྱི་ཕུང་པོར་ངེས་རྟེན་ནས །
བསམ་སྦྱོར་དག་པས་བསྟེན་པར་བྱིན་གྱིས་རློབས །

V. The Blessing by the Master

From the HRIH ཧྲཱིཿ in the heart
of Avalokiteśhvara,
Seated in the heart of
my Venerable Master,
Flow streams of nectar
and rays of five colours
Penetrating the crown of
my head,
Eliminating all obscurations
and endowing me with both
Common and exclusive powerful attainments.

OM AH GURU VAJRADHARA
VAGINDRA SUMATI SHASANA DHARA
SAMUDRA SHRI BHADRA
SARVA SIDDHI HUM HUM

Recite the mantra of the Spiritual Master as many times as possible.

VI. The Prayer of the Graduated Path

Bestow on me your blessings
to be devoted to my Master
With the purest thoughts and actions,
gaining confidence that you.
O compassionate holy Master, are the basis
of temporary and everlasting bliss,
For you elucidate the true Path
free from all deception,
And embody the totality
of refuges past number.

ནོར་མཆོག་བྱེ་བས་བསྙུན་མིན་དལ་འབྱོར་རྟེན། །
ཐོབ་ཀྱང་མི་བརྟན་ནམ་འདོར་ཆ་མེད་པས། །
འདི་སྣང་བྱ་བས་ནམ་ཡང་མི་གཡེང་བར། །
དམ་ཆོས་སྤྱོད་པས་འདའ་བར་བྱིན་གྱིས་རློབས། །

བཟོད་དཀའ་ངན་འགྲོའི་འཇིགས་ལས་སྐྱོབས་པའི་ཡུལ། །
མཆོག་གསུམ་གཏན་གྱི་སྐྱབས་སུ་ལེགས་བཟུང་སྟེ། །
དཀར་ནག་ལས་འབྲས་ཇི་བཞིན་སེམས་པ་ཡིས། །
སྡིག་སྤོང་དགེ་སྒྲུབ་ནུས་པར་བྱིན་གྱིས་རློབས། །

སྲིན་མོའི་བསླུ་བྲིད་ཇི་བཞིན་ལྷ་དབང་གི །
ཕུན་ཚོགས་ཀུན་ཀྱང་བསླུ་བའི་ཆོས་ཅན་དུ། །
མཐོང་བའི་ངེས་འབྱུང་དྲག་པོས་རྒྱུད་བསྐུལ་ནས། །
བསླབ་གསུམ་ཉམས་ལེན་བྱེད་པར་བྱིན་གྱིས་རློབས། །

Bestow on me your blessings
to live a life of Dharma
Undistracted by illusory
preoccupations of this life,
For well I know that these
leisures and endowments
Can never be surpassed by
countless treasures of vast wealth,
And that this precious form
once attained cannot endure,
For at any moment of time
it may easily be destroyed.

Bestow on me your blessings
to cease actions of non-virtue
And accomplish wholesome deeds,
by being always mindful
Of the causes and effects
from kind and harmful acts,
While revering the Three Precious Jewels
as the ultimate source of refuge
And most trustworthy protection
from the unendurable fears
Of unfortunate rebirth states.

Bestow on me your blessings
to practise the three higher trainings,[23]
Motivated by firm renunciation
gained from clear comprehension
That even the prosperity
of the Lord of the Devas[24]
Is merely a deception,
like a siren's alluring spell.

ཐོག་མེད་དུས་ནས་དྲིན་གྱིས་ལེགས་བསྐྱངས་པའི། །
ངང་ཚུལ་བསམས་ནས་སེམས་མཆོག་རབ་བསྐྱེད་དེ། །
སྲིད་ཞིའི་ཁྱད་པས་མཐར་བའི་མར་གྱུར་འགྲོའི། །
སྤྱོད་པ་རྒྱ་མཚོར་སློབ་པར་བྱིན་གྱིས་རློབས། །

རབ་དྭངས་གཡོ་མེད་མཉམ་གཞག་མེ་ལོང་ངོགས། །
མཐའ་བྲལ་གདོད་ནས་སྟོང་པའི་ངོ་མཚར་འབུམ། །
འགོག་མེད་བཀྲ་བའི་ཞི་ལྷག་ཟུང་འབྲེལ་གྱི། །
རྣལ་འབྱོར་རྒྱུད་ལ་སྐྱེ་བར་བྱིན་གྱིས་རློབས། །

མཚན་ལྡན་རྡོ་རྗེ་འཛིན་པའི་བཤེས་གཉེན་གྱི། །
དྲིན་ལས་ཆེས་ཟབ་སྔགས་ཀྱི་སྒོར་ཞུགས་ནས། །
དངོས་གྲུབ་རྩ་བ་དམ་ཚིག་སྡོམ་པ་རྣམས། །
ཚུལ་བཞིན་བསྲུང་བར་ནུས་པར་བྱིན་གྱིས་རློབས། །

Bestow on me your blessings
to master the oceans of practice,
Cultivating immediately the supreme
Enlightened Motivation,
By reflecting on the predicament
of all mother sentient beings,
Who have nourished me with kindness
from beginningless time
And now are tortured while ensnared
within one extreme or other,
Either on the wheel of suffering
or in tranquil Liberation.

Bestow on me your blessings
to generate the yoga
Combining mental quiescence
with penetrative insight,
In which the hundred thousand-fold splendour
of Voidness, forever free from both extremes,[25]
Reflects without obstruction
in the clear mirror of the immutable meditation.

Bestow on me your blessings
to observe in strict accordance
All the vows and words of honour
that form the root of powerful attainments,
Having entered through the gate
of the extremely profound Tantra
By the kindness of my all-proficient Master.

གཉིས་མེད་བདེ་སྟོང་ཡེ་ཤེས་མཚོན་རྣོན་གྱིས །
ཀུན་བྱེད་ལས་རླུང་རྒྱུ་བ་རབ་བཅད་ནས །
སྐུ་ཐུགས་ཟུང་འཇུག་བདེ་ཆེན་ཕྱག་རྒྱ་ཆེ །
ཚེ་འདིར་མངོན་དུ་འགྱུར་བར་བྱིན་གྱིས་རློབས །

(།ཞེས་མདོ་སྔགས་ཀྱི་ལམ་ཡོངས་རྫོགས་རྒྱུད་ལ་སྐྱེ་བའི་
གསོལ་འདེབས་དང་བཤར་སྒོམ་བྱས་མཐར་བླ་མ་སྙིང་ཞུགས་དང་
འབྲེལ་བར་ཡིག་དྲུག་གི་བཟླས་པ་བྱ་བ་ནི །)

༧. །དེ་ལྟར་གསོལ་བ་བཏབ་པས་བླ་མ་མཆོག །
།དགྱེས་བཞིན་བྱོན་དེ་རང་གི་ཚངས་བུག་བརྒྱུད །
།འདབ་བརྒྱད་སྙིང་དབུས་མི་ཤིགས་ཐིག་ལེར་ཐིམ །
།དེ་ཉིད་སླར་ཡང་པད་ཟླར་བླ་མའི་སྐུ །
།སེམས་དཔའ་སུམ་བརྩེགས་སྟར་བཞིན་གསལ་བ་ཡི །
།ཐུགས་ཀའི་ཧྲཱིཿམཐར་ཡིག་དྲུག་སྔགས་ཕྲེང་གིས །
།བསྐོར་ལས་བདུད་རྩིའི་རྒྱུན་བབས་ནད་གདོན་དང །
།སྡིག་སྒྲིབ་ཀུན་བྱང་ལུང་རྟོགས་ཡོན་ཏན་རྒྱས །
།སྲས་བཅས་རྒྱལ་བའི་བྱིན་རླབས་མ་ལུས་ཐོབ །
།སླར་ཡང་འོད་འཕྲོས་སྣོད་བཅུད་སྐྱོན་སྦྱངས་ཏེ །

Bestow on me your blessings
to attain within this lifetime
The blissful Great Seal
of the Union of Body and Wisdom,[26]
Through severing completely
my all-creating karmic energy
With wisdom's sharp sword
of the non-duality of Bliss and Voidness[27]

Having made requests in this way for the development in your mind-stream of the entire paths of Sūtra and Tantra, and thus having done a glance meditation on them, now recite the six-syllable mantra in connection with the merging of the Spiritual Master into your heart.

VII. The Merging of the Spiritual Master

My supreme Master, requested in this way,
Now blissfully descends through the crown
of my head
And dissolves in the indestructible point
At the centre of my eight-petalled heart[28]
Now my Master re-emerges on a moon and lotus,
in his heart sits Avalokiteshvara,
Within whose heart is the letter HRIH ཧྲཱིཿ
Encircled by a rosary of the six-syllable mantra,
the source from which streams of nectar flow,
Eliminating all obstacles and every disease
And expanding my knowledge of the scriptural
and insight teachings of the Buddha.
Thus I receive the entire blessings
Of the Victorious Ones and their Sons,
And radiant lights again shine forth
To cleanse away defects from all beings
and their environment.

།སྣང་གྲགས་རིག་གསུམ་འཕགས་པའི་གསང་གསུམ་དུ།
།འགྱུར་བའི་རྣལ་འབྱོར་མཆོག་ལ་གནས་པ་གྱུར།

(།ཅེས་བརྗོད་ཅིང་བསམས་ལ། ཡིག་དྲུག་ཅི་ནུས་སུ་བཟླ།
ཨོཾ་མ་ཎི་པདྨེ་ཧཱུྃ། མཐར་ཡི་གེ་བརྒྱ་པས་བརྟན་པར་བྱས་ལ།)

༨ འདིས་མཚོན་ལེགས་བྱས་ཟླ་གཞོན་འབུམ་གྱི་གཟིས།
བློ་གཏེར་རྒྱལ་བའི་ཆོས་ཚུལ་ཀུནདའི་ཚལ།
བཤད་སྒྲུབ་གེ་སར་དགོད་པས་ས་ཆེན་ཁྱོན།
ཤིས་པ་སྒྲུབ་པས་སྲིད་མཐར་མཛེས་གྱུར་ཅིག།

ཕུན་ཚོགས་དགེ་ལེགས་བྱེ་བས་རབ་བརྫིད་པའི།
དགའ་ལྡན་ཆབ་སྲིད་ནོར་བུའི་རྒྱལ་མཚན་ཆེ།
མི་ནུབ་སྲིད་གསུམ་བླ་ན་ལྡིང་བ་ཡིས།
ཕན་བདེའི་འདོད་པ་འབུམ་དུ་འཛོ་གྱུར་ཅིག།

In this way I attain the supreme yogic state,
Transforming every appearance, sound and thought
Into the three secret ways of the Exalted Ones.[29]

After completing the above, recite the six-syllable mantra, OM MANI PADME HUM, as many times as possible. Upon conclusion recite once the hundred-syllable mantra of Vajrasattva.

OM VAJRASATTVA SAMAYA MANU PALAYA, VAJRASATTVA TVENO PATISHTA, DIRDHO ME BHAVA, SUTOSHYO ME BHAVA, SUPOSHYO ME BHAVA, ANU RAKTO ME BHAVA, SARVA SIDDHAM ME PRAYACCHA, SARVA KARMA SUCHA ME, CITTAM SHRIYAM KURU HUM, HA HA HA HA HOH, BHAGAVAN SARVA TATHAGATA, VAJRA MA ME MUNCA, VAJRA BHAVA, MAHA SAMAYA SATTVA, AH HUM PHAT.

VIII. Dedication

In the glorious hundred thousand-fold radiance
of the youthful moon of wholesome practice,
From the blue jasmine garden of the Victorious
Treasure Mind's method of Truth,[30]
May the seeds of explanation and accomplishment
germinate and flower across this vast Earth;
May the ensuing auspiciousness beautify everything
until the limit of the universe.[31]

By flying high above the three realms[32]
The never-vanishing great jewelled banner
of religious and secular rule,[33]
Laden with millions of virtues
and perfect accomplishments,
May myriad wishes for benefit
and bliss pour down.

རྒྱ་ཆེན་དབྱུག་འཛིན་སྒེག་མོ་འི་ཕྲོན་ཡངས་པོར །
དུས་ཀྱི་རྒུད་པའི་མུན་ཚོགས་ཐག་བསྲིངས་ནས །
བདེ་སྐྱིད་སྣང་བ་དར་བའི་དགེ་མཚན་ཆེར །
ཡིད་ཅན་རྣམ་པར་རྩེན་པས་སྐྱེམས་གྱུར་ཅིག །

མདོར་ན་སྐྱེ་བའི་ཕྲེང་བར་མགོན་ཁྱོད་ཀྱིས །
འབྲལ་མེད་མཉེས་བཞིན་རྗེས་སུ་བཟུང་བའི་མཐུས །
ཀུན་གྱི་དབང་ཕྱུག་ཟུང་འཇུག་རྒྱལ་ས་ཆེར །
འབད་མེད་བདེ་བླག་ཉིད་དུ་སོན་གྱུར་ཅིག །

(ཅེས་བསྔོ་བ་བྱ་ཞིང་ ། གཞན་ཡང་བཟང་པོ་སྤྱོད་པའི་སྨོན་ལམ་
སོགས་བསྔོ་བ་སྨོན་ལམ་ཅི་རིགས་པའི་མཐར །)

༄ སྲས་བཅས་རྒྱལ་བའི་རྨད་བྱུང་ཐུགས་རྗེའི་མཐུས །
ཕྱོགས་དུས་ཀུན་ཏུ་མི་མཐུན་རྒུད་ཚོགས་ཞི །
སྲིད་ཞིའི་དགེ་ལེགས་ཡར་ངོའི་ཟླ་བ་ལྟར །
འཕེལ་རྒྱས་དགེ་མཚན་དར་བའི་བཀྲ་ཤིས་ཤོག །

Having banished afar the dark weight
of this era's degeneration,
Across the extent of the Earth—
a sapphire held by a celestial maiden—
May all living creatures overflow
with spontaneous gaiety and joy
In the significant encompassing brilliance
of happiness and bliss.

In short, O protector,
by the power of your affectionate care,
May I never be parted from you
throughout the rosaries of my lives.
May I proceed directly,
with an ease beyond effort,
Unto the great city of Unification,
the all-powerful cosmic state itself.[34]

Having offered prayers of dedication in this way, also recite others such as the "Yearning Prayer of Samantabhadra's Activity" or "The Prayer of the Virtuous Beginning, Middle and End".[35] Upon conclusion recite the following prayer.

Conclusion

By the force of the immaculate compassion
of the Victorious Ones and their Sons,
May everything adverse be banished
for eternity throughout the universe.
May all favourable omens
become increasingly auspicious,
And may whatever is of virtue
in the round of this existence
or in tranquil Liberation
Flourish and grow brighter
like a new moon waxing full.

* * *

།ཅེས་ཤིས་པ་བརྗོད་པས་མཐའ་བརྒྱན་པར་བྱའོ ॥
ཞེས་པ་འདི་ཡང་དད་སྟོབས་ལྷག་བསམ་དགེ་བ་བཀའ་བློན་ལས་རོགས
ཤན་ཁ་བ་འགྱུར་མེད་བསོད་ནམས་སྟོབས་རྒྱལ་ནས། ངོས་དང་སྤྱན་
རས་གཟིགས་དབྱེར་མེད་ཀྱི་བླ་མའི་རྣལ་འབྱོར་ལམ་ཡོངས་རྫོགས་ཀྱི་
བཤར་སྒོམ་མདོར་བསྡུས་ཚང་ཞིང་། མཚན་སྔགས་དང་། ཡིག་དྲུག
གི་བཟླས་པ་ཡང་བྱས་ཆོག་པ་ཆ་ཚང་ཁྱེར་བདེ་ཞིག་དགོས་ཞེས་བདོག་
པའི་རྟེན་དང་བཅས་ནན་དན་ཆེན་པོས་བསྐུལ་བར། རང་གིས་རང་ལ་
འདི་ལྟ་བུའི་རྣལ་འབྱོར་སྦྱར་བ་མི་རིགས་ཀྱང་། དད་པ་བྱས་ན་ཁྱི་སོར་
རིང་བསྲེལ་འབྱུང་བ་ལྟར། སློབ་མའི་ངོས་ནས་མོས་གུས་བྱུང་ན་སོ་
སྐྱེ་ལས་ཀྱང་སངས་རྒྱས་ཀྱི་བྱིན་རླབས་འབྱུང་བས། དད་ལྡན་འགའ་
ཤས་ལ་དོན་དུ་འགྱུར་བ་སྲིད་སྙམ་སྟེ། པད་དཀར་འཆང་བའི་མིང་འཛིན་
ཤཱཀྱའི་དགེ་སློང་ངག་དབང་བློ་བཟང་བསྟན་འཛིན་རྒྱ་མཚོས་སྦྱར་བའོ ॥ །

This has been written at the repeated request of the Assistant Cabinet Minister, Mr. Shankawa Gyurme Sonam Tobgyal who, with sincere faith and offerings, asked me to write a simple and complete sādhana of the inseparability of Avalokiteśhvara and myself. This devotion contains a short glance meditation on the entire Graduated Path and the mantras of the Master and Avalokiteśhvara. Although it is improper for me to write such a devotion about myself, waves of inspiration of the Buddhas can be received from ordinary beings just as relics can come from a dog's tooth.[34] Therefore, I have composed this with the hope of benefiting a few faithful disciples.

The Buddhist monk
Ngawang Lozang Tenzin Gyatso
maintaining the title of
Holder of the White Lotus
(Avalokiteśhvara)

NOTES

1. The sūtras are teachings of Buddha dealing with general subjects while the tantras concern esoteric matters.
2. Lapis lazuli is a semi-precious gem, deep blue in colour and usually highly polished.
3. "Gods" are those beings who abide in the celestial realms, the rebirth state with the least suffering within the cycle of existence (saṁsāra).
4. Samantabhadra is one of the eight Bodhisattvas of the Mahāyāna lineage. He is famed for the extensiveness of his offerings made to the Buddhas of the ten directions.
   "Bodhisattva" literally means "Courageously Minded One Striving for Enlightenment". A Bodhisattva courageously endures any hardship to overcome ignorance and the momentum of previous unskilful actions in order to attain Full Enlightenment for the benefit of all other beings.
5. The Dharmakāya is the Truth Body of a Fully Enlightened Being. It is the final accomplishment of all practices and results from an accumulation of meditational insight.
6. Four of the eight snow lions look upwards providing protection from interferences from above. Four gaze downwards protecting from those below.
7. The lotus, rising through the mire of a swamp, symbolises the purity of the Bodhisattva who rises above the bonds of cyclic existence, uncontaminated by the confusion of the world. The moon symbolises the conventional Enlightened Motivation of Bodhicitta: the altruistic aspiration to attain Buddhahood for the sake of others. The sun symbolises the ultimate Wisdom

of Bodhicitta: the direct cognition of Voidness, the true mode of existence.

8. "Vajradhāra Master" is a name given to a Tantric Master, indicating that he is considered inseparable from Buddha Vajradhāra (Tib. Dorje Chang, Holder of the Vajra Sceptre), the tantric emanation of Buddha Śhākyamuni. The Vajra is a symbol of strength and unity. He is kind in three ways by giving the empowerment to practise the deity yoga of Tantra, the oral transmission that remains unbroken from the Enlightened One himself, and the oral explanation of the tantric procedures based on his own experience.
9. The white lotus symbolises the pure nature of the discriminating wisdom of penetrative insight into Voidness. The knowledge of this is symbolised by the book of scripture resting on the lotus together with the flaming sword of total awareness that cuts through the root of ignorance. The scripture is one of the "Perfection of Wisdom" (Prajñāpāramitā) sūtras.
10. The thousand-spoked wheel signifies the turning of the Wheel of Truth (Dharmachakra), the teachings of the Buddha.
11. The three robes stand for the three higher trainings in ethics, meditative stabilisation and discriminating wisdom.
12. The golden hat of a Paṇḍit symbolises pure morality. Its pointedness stands for penetrative wisdom. A Paṇḍit is a master of the five major branches of knowledge: art, medicine, grammar, reasoning and the inner or Buddhist sciences.
13. Meditation on the Five Buddhas, or Conquerors (Jinas), is utilised in tantric practice to purify the five aggregates (skandhas) and to transform the five defilements of greed, hatred, self-importance, jealousy and ignorance into the five wisdoms. The five aggregates are form, feeling, recognition, compositional factors and consciousness. The five wisdoms are of voidness, equality, individuality, accomplishment and the mirror-like wisdom. The Five Conquerors are often mentioned in translations as "Dhyani Buddhas".

14. The five colours are red, blue, yellow, green and white. They are associated with the Five Buddhas.
15. A wisdom being (ye-shes sems-pa) is the actual implied being in one's visualisation of a deity. Initially, in visualisation, one creates conceptually out of a relaxed but controlled imaginative concentration a mentally manifested being (dam-tsig sems-pa). This creation eventually merges with the wisdom being when one's vision of the deity becomes non-conceptual.
16. The beads on the crystal rosary held by Avalokiteśhvara symbolise sentient beings. The action of turning the beads indicates that he is drawing them out of their misery in cyclic existence and leading them into the state Beyond Sorrow (Nirvāṇa). The white lotus symbolises his pure state of mind.
17. The antelope is known to be very kind and considerate towards its offspring and is therefore a symbol for the conventional Enlightened Motivation, the cultivation of a kind and compassionate attitude towards others.
18. The moon stands for the method by which one follows the spiritual path and engages in the conduct of the Bodhisattvas. The lotus symbolises the discriminating wisdom of insight into Voidness.
19. There are thirty-two major and eighty minor signs that indicate the attainments of an Enlightened Being.
20. The Three Sacred Traditions of Buddhism are those of the Śhrāvakas, Pratyekabuddhas and Bodhisattvas.
21. E-WAM is a Sanskrit seed syllable meaning "thus". It symbolises the unity of the positive and negative aspects of cosmic energy which, in terms of the momentum from the past and the potentiality of the future, are unified in the present.
22. The Yidam is the meditational deity with whom one identifies when practising tantric deity yoga. This should only be done after having received empowerment from a fully qualified Tantric Master.

23. The three higher trainings (śhīksas) are ethics (śhīla), meditative concentration (samādhi) and discriminating wisdom (prajñā).
24. Even Indra, the Lord of the Devas, will one day expend the accumulation of virtuous actions that cause him to hold one of the highest positions within the six realms of cyclic existence, and he too will fall into a lower realm.
25. The two extremes are the beliefs in either true self-existence or non-existence The Middle Way (Mādhyamaka) shows a path that is neither of these.
26. The Great Seal (mahāmudrā, phya-rgya chen-po) of the Union of Body and Wisdom (yuganaddha, zung-'jug) is the unity of the clear light (prabhāsvara, 'od-gsal) and the illusory body (mayakāya, sgyu-lus), The illusory body is the finest physical body, a combination of energy (vāyu, rlung) and consciousness (citta, sems). The clear light is the wisdom of the non-duality of Bliss and Voidness.
27. The non-duality of Bliss and Voidness is the bliss of the direct understanding of Voidness.
28. The heart wheel (chakra) of the central psychic channel (nāḍī) has eight divisions.
29. The three secret ways of the Exalted Ones are viewing all surroundings as a blissful abode (maṇḍala) and all beings as manifestations of deities, hearing all sound as mantra and intuitively knowing everything to be empty of true existence.
30. "Victorious Treasure Mind" is a name given to Mañjuśhrī, the meditational deity embodying discriminating wisdom. His method of Truth is the direct cognition of Voidness.
31. The limit of the universe is when all beings attain Full Enlightenment.
32. The three realms are the realms of desire, form and formlessness.
33. Religious and secular rule refers to the form of government in Tibet prior to 1959.

34. The great City of Unification, the all-powerful cosmic state, is Buddhahood.
35. "Bhadracharyāpraṇidhāna" (bzang-po spyod-pa'i smon-lam) is the "Yearning Prayer of Samantabhadra's Activity". "Thog-mtha'-ma" by rJe Tsong-kha-pa is "The Prayer of the Virtuous Beginning, Middle and End".
36. Once in Tibet a very devout woman asked her son, who journeyed on trading expeditions to India, to bring back for her a relic of Buddha. Although the son went three times, each time he forgot the promised relic. Not wanting to disappoint his mother again, he picked up a dog's tooth as he was nearing home on his last journey and reverently presented that to her. She was overjoyed and placed the tooth upon the family altar. She then made many devotions to the "holy tooth" and, to the amazement of her son, from the tooth came several true relics.

ACTIVATING BODHICITTA: THE AWAKENING MIND

by

His Holiness the fourteenth Dalai Lama

Translator's Note

The following exposition by His Holiness the present Dalai Lama on developing great compassion and activating the awakening mind is adapted from a discourse on Nāgārjuna's *Precious Garland* (Rin-chen-'phreng-ba ; Ratnamala) given in Feburary, 1975, in the main temple at Thekchen Choling, Upper Dharamsala, India. The translation was undertaken by Gonsar Rinpoche at the instigation of the Swiss nun, Mme. Ansermet, was transcribed by Brian Grabia and prepared and written in its present form by Brian Beresford at the Translation Bureau of the L.T.W.A. in June/July, 1978.

For a translation the root text of the Precious Garland, c.f. Nāgārjuna and the Seventh Dalai Lama, *The Precious Garland and the Song of the Four Mindfulnesses*, transl. by Jeffrey Hopkins and Lati Rinpoche (London : Allen & Unwin; New York : Harper & Row, 1976).

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Introduction

The precious awakening mind of *bodhicitta*, which cherishes other sentient beings instead of oneself, is the trunk of the *Bodhisattva's* practice—the path of the Great Vehicle. It is the base and foundation of all the activities of an Awakening Warrior, a *Bodhisattva*—activities which are, for ordinary beings, even difficult to rejoice in. This awakening mind transforms all one's wholesome actions into a catalyst for the attainment of Buddhahood. This is an ultimate state of mind that will enable us to accomplish our own welfare as well as that of all other sentient beings. For these reasons the great beings and saints keep this altruistic mind of *bodhicitta* as their essential practice.

Although this mind is something which is difficult to activate, it is absolutely necessary for us to make an effort to generate it within ourselves. At this time we are very fortunate, not just to have a human birth, but to have come in contact with the *Mahāyāna Dharma*—the teachings of the Great Vehicle's path. We have the opportunity to emulate the practices of the great beings of the past. Even to hear one word about *bodhicitta* is most fortunate and this is absolutely true because there is no more virtuous mind than *bodhicitta*. There is no more powerful mind than *bodhicitta*. There is no more joyous mind than *bodhicitta*. For the accomplishment of one's own ultimate purpose, the awakening mind is supreme, and to accomplish the purpose of all other living beings there is nothing superior to *bodhicitta*. The awakening mind is the unsurpassable way to collect merit. To purify obstacles *bodhicitta* is supreme. For protection from interferences *bodhicitta* is supreme. It is the unique, all-encompassing method. Every kind of ordinary and supra-mundane power can be accomplished through *bodhicitta*. Thus, it is absolutely precious.

Even though we personally may find difficulty in immediate and thorough generation of such a mind, we should at least direct our thoughts towards it. To train our mind in such an ultimately altruistic manner from the very beginning of our practice of Dharma is vitally important. From the very initial stages of spiritual practice when we meditate on turning away from clinging to this lifetime, and also clinging to the next, we should already be acquainting ourselves with the awakening mind. Even if we practise one session of meditation on the path in common with the being of smallest aptitude (such as contemplations on impermanence, death, renunciation and so forth), to begin this with the altruistic aspiration to attain complete realisation for the benefit of all, will already make a difference in our practice, helping to shorten the path. At least we should believe in it, for not only does it help to shorten the path, it also channels one's practice along the right path without letting it go astray into lesser aspirations.

No matter what spiritual practice we do as *Mahāyāna* Buddhists, they all begin with going for refuge in the Three Rare and Supreme Jewels and the activation of the awakening mind. This means not merely repeating the words but integrating their meaning into our mind. Thinking deeply about the implication behind the prayers is what brings the best result. This is very important. Now, although our *bodhicitta* is at the level of wishing and praying, this is not enough. We must train our mind in it for a long time and then enhance it within ourselves. In order to do this, we should first know the teachings which contain the instructions on how to activate it. These can be found briefly in the great work of Nāgārjuna entitled *The Precious Garland* which explains both the vast practices of the *Bodhisattva* and the profound view of emptiness.

From this text, the methods of obtaining a high rebirth status and the definite goodness of the state beyond sorrow, or *nirvaṇa*, have been explained in the first chapter. This included an explanation of the profound view of emptiness as well as details of practices relating to the observance of the law of cause and effect.

This second chapter explaining the interrelationship of high status and definite goodness has so far covered some teachings in connection with the attainment of high status. Now Nāgārjuna devotes one and a half stanzas to the essence of the *Mahāyānā* path—all-encompassing compassion and the altruistic motivation of the awakening mind. He states (174b & 175) :

> If you and the world wish to attain
> unsurpassable full awakening,
> the root is the awakening mind
> that should be as stable as Meru, king of the mountains :
> (comprised of) compassion extending to all quarters,
> and discriminating wisdom which does not rely on duality.

Taking into consideration the aspirations of oneself and all other living beings, whosoever wishes to attain the ultimate enlightenment of Buddhahood should understand that the root and source of such an attainment is the precious *bodhicitta*, the mind awakening to its fullest potential for the sake of oneself and others. Therefore, this precious awakening mind must be activated, developed, enhanced and stabilised till it is as steady as the king of mountains, Mount Meru. In order to activate such a mind, we need to have developed great compassion since the wish to alleviate all sentient beings from their miseries is the root of *bodhicitta*. We should have this from the depths of our heart, as if it were nailed there. Such compassion is not merely concerned with a few sentient beings such as friends and relatives, but extends up to the limits of the cosmos, in all directions and towards all beings throughout space. Moreover, to realise enlightenment we need the discriminating wisdom which does not adhere to the duality of the two extreme viewpoints—the nihilistic belief in non-existence and the materialistic belief in the unchanging inherent identity of all phenomena. This is the discriminating intelligence which perfectly analyses the implication of the "Middle Way", or *madhyamaka*.

These three, the awakening mind of *bodhicitta*, compassion and discriminating wisdom, should be totally integrated. The method (including *bodhicitta* and compassion) and the wisdom (of the meaning of emptiness) must be combined, integrated and enhanced.

From this stanza in the *Precious Garland*, Nāgārjuna begins the actual path of the Great Vehicle, the preceeding sections having dealt with what is in common with the path of the Lesser Vehicle, or *Hīnayāna*. From here onwards comes the very precious explanation of the awakening mind and how to activate it. The awakening mind is so worthwhile, precious and wholesome that it is beneficial to develop it even though it may take countless lifetimes and hundreds of aeons. *Bodhicitta* is a tidal wave on the ocean of practices to Buddhahood. Even temporarily, the power of the awakening mind can easily overcome whatever difficulties and hardships we may face so that we are not overwhelmed and discouraged. So indeed it is the sole, universal panacea.

Part One :

The Seven Instructions of Causes and their Effect

How should we activate the awakening mind ? Although there are many excellent methods that have been explained by the learned masters of the past, two of the most well-known are: (1) transforming one's thoughts through the seven instructions of six causes and their effect ; and (2) transforming one's thoughts by exchanging oneself with others.

i) Equanimity : an unbiased attitude

According to the first method, in order to generate a strong aspiration, a strong wish from the very depths of our heart that is not vague or superficial, to work for the benefit of all sentient beings, it is first essential to make all sentient beings appear equally dear to our thoughts. To gain that impression we must make all the bumps on our mind even. At present we hold many contradictory and biased attitudes towards sentient beings whereas such attitudes are unnatural and unreasonable. We maintain these different biases because of some reason that we believe in such as, "This person has helped me, whereas this one has harmed me. Therefore I should feel attraction for the former and aversion for the latter." This is our usual justification for preferences.

However, as far as the help and harm that beings bestow upon us, both are equally true. Those who help us much at present have no doubt harmed us very much in the past, and those who harm us now have helped us before. To have intense attraction towards one being and aversion to another merely because of the present situation is utterly wrong. Since the helper now has harmed us before and the harmer now has helped us in the past, the sum total of both benefit and injury is equal. As is mentioned in the ancient stories, someone who previously was one's most bitter enemy was born as one's cherished son, and those who have given one life, one's parents, were born as a dog or some other animal one 's causing harm to. As is said in the scriptures :

> She eats the flesh of the father and abuses the mother while cradling the most bitter enemy in her lap.

The specific story relating to this account is that at one time there was a widow and her son. The mother of this woman had died and was reborn as the family dog ; her father had also died and was born as a fish in a nearby river, and the very enemy who had murdered her in a previous life had been born as her son whom she held affectionately in her arms. This she did while eating the flesh of her very own father who had been a fisherman and was born as a fish. At the same time, the dog, who had been her mother, chewed the bones of the fish of her husband. Furthermore, the woman constantly kicked and abused the dog who was her mother while cradling her former enemy in her lap. This family was perceived through the clairvoyant powers of the great *Arhant*, Śhāriputra who laughed and said :

> She eats the flesh of the father, scolds the dog, her mother, keeps dearly her karmic enemy on her lap while her mother gnaws the bones of her father. Such occurrences in the wheel of existence are most amusing.

Thus there is no certainty of friend or enemy. In fact, they have equally harmed and helped us, so to hold onto such a biased attitude is not valid at all.

To apply this to your meditational practice, you should visualise three beings in front of you : a friend, an enemy and a stranger. Then imagine the enemy, directly in front of you, abusing and provoking you. If you think about this with someone you really consider as your enemy, it will suddenly produce agitation in your mind and thus hatred and aversion will arise. Then reflect on the friend who is very pleasant and is praising you with kind words. Immediately it will bring a measure of pleasure in your mind. Once you visualise and imagine in this way, automatically it will cause a feeling of closeness towards the friend to arise, an unpleasant feeling of aversion to the enemy, and a feeling of complete indifference for the stranger.

Then you should think, "This is absolutely ridiculous! Because of just a few words and actions I create all this agitation in my mind. This is complete nonsense". If we change these people's places, making the enemy a friend and so forth, then again our feelings change with this different approach. In this way we should realise that they, as enemies, friends or strangers, become completely essenceless and certainly not worthy of such intense discrimination, feeling attracted to one while hating another.

In this way, beginning with three people, we then expand our vision and train our mind away from bias until we are able to apply an even attitude to all sentient beings. After actualising such equanimity we must relate to all sentient beings as our mothers.

ii) Awareness of mother sentient beings

Because we have taken countless births and have required a mother to give birth to us each time, and because the mind has been passing from one lifetime to the next from beginningless time, there are no beings who have not been our mother at some stage or other. Not only have they been our mothers, they have also been our friends, wives, husbands, lovers, relatives and so on. This is definite. Therefore, they all, in the capacity as mothers, friends and relatives, have protected us and have helped us with their kindness. Over all these times when every sentient being has been our mother or father, they have shown us the same kindness as have our parents of this present life. Although it may be possible that there are people who are hated by their mother, generally a mother's kindness and compassion towards her child is beyond comprehension.

Most mothers, for instance, even though they may have such a naughty child that people nearby become very annoyed and think "What is the use of such a child ?" are never really aggravated. When a child is born, even though it is so little and weak, helpless and without any ability of its own, still the mother holds it as if she has found a precious treasure. Without any hesitation she would prefer herself to be ill or to die rather than have her child being ill and dying. Later on in life, even though she feels it is a pity to spend all the wealth and possessions she has accumulated on herself, if her child were to do so, even recklessly, she feels it is not wrong and may even rejoice in the child enjoying itself. In short, a mother tries to help and benefit her child as much as she can with all her ability and strength.

We have survived because our mother, with her love and affection, has so preciously and dearly protected us for days, weeks, months and years, until we can stand on our own two feet. If our mother had not nurtured and sheltered us, we would never have gained this opportunity to practise Dharma and have the freedoms we have.

iii) Recollecting their kindness

Each time sentient beings have been our mother they have shown us the same kindness, and this holds true for mothers in the animal kingdom as much as in the world of mankind. Even insects mother their offspring and rear them with all their ability. To really think about this is so touching and heart-warming that it can make one's hair stand on end.

It is very moving the way mother birds, for example, rear their young. High on the walls of the Potala in Lhasa wild ducks would make their nests. When the young were being raised the mother would pluck her own feathers, becoming cold and weak, in order to line the nest for her offspring. When the time came for the ducklings to leave the nest, the parents had to throw them out so that they fell many stories before reaching the ground. This knocked them unconscious, leaving them prey to the attacks of hawks and crows. They would try to run and fly but often would be carried away. The parents, although helpless against such foes, tried as much as they could to protect their young. They walked around them, which was as much as they could do, putting themselves in danger, and gradually tried to lead them to the safety of the lake.

Not only human mothers but all mothers down to the smallest insect strive to give all they can to their offspring. Therefore, once we have transformed our negative attitudes of intense attachment, hatred or total indifference towards others into an even, unbiased state of equanimity, we can meditate deeply on the recognition of all beings as our mothers. As it is said :

> In the ground of equanimity,
> moistened with the water of love,
> the seed of compassion is constantly sown
> giving rise to the ultimate fruit from
> the flourishing tree of the awakening mind.

Just how precious sentient beings are will be understood from the depths of our hearts by an honest investigation of the kindnesses they have rendered us.

iv) Repaying their kindness

Furthermore, we must think about the present situation of all these mother sentient beings who have been so kind to us in the past. What is that situation ? It is that they are extremely ignorant about unwholesome actions that should be abandoned and virtuous ones that should be practised. But they are not just ignorant of this fact, they also lack proper guidance to show them how to discriminate between right and wrong. If, for instance, by some accident they are fortunate enough to be on a safe path, there is still hope. Yet they are actually walking on the edge of a very dangerous precipice. Although they always wish for happiness, they are totally ignorant of how to assemble its causes. They wish to be free of suffering yet are constantly accumulating its causes. As Śhāntideva has said in the *Venturing into a Bodhisattva's Way of Life* (byang-chub-sems-dpa'-spyod-pa-la-'jug-pa; Bodhisattva-charyāvatara):

> To be rid of misery we have the wish,
> yet to misery itself we actually run.
> Happiness we desire yet, through ignorance,
> we destroy our own happiness like an enemy.

Like this, all beings' actions completely contradict their aspirations.

Now since all sentient beings have been extremely kind to us through our infinite lifetimes, we should endeavour to repay their kindness. To do othewise, to remain quite unconcerned about their welfare and to remain totally preoccupied with our own benefit is actually very callous, inconsiderate and unkind. Even in an ordinary matter, if a blind person were helplessly stumbling along the edge of a cliff, anyone would come to his aid. To do otherwise would be considered bad and selfish. In the same way, all these sentient beings without any spiritual guide, blindly are wandering along the cliff of transitory existence, their eye of wisdom blinded by lack of discriminating intelligence. They wish for happiness yet lack the causes. They wish to be free from suffering but have no idea what should be abandoned. They are in a very grave situation indeed. How can we ignore them and leave them like this ? We must be concerned for their welfare and work as much as we can for the benefit of others.

v) Immaculate love

Also, it is not sufficient for them to obtain just a temporary alleviation of their misery, a transitory happiness that soon will pass. We should reflect as it has been said in the *Three Principals of the Path* (Lam-gtso-rnam-gsum) by Tsong-kha-pa (stanzas 7 and 8) :

> Beings are continually carried away by the violent
> force of the four rivers (of suffering) ;
> they are tightly chained by the hard-to-avoid
> bonds of karmic activity;
> they are trapped in the iron mesh
> of ego-grasping;
> they are enveloped in the gloom
> of ignorance.
> Continually and endlessly they are tormented
> by the three sufferings
> in the boundless births of transitory existence.
> Reflect upon the natural inclination
> of all mother beings
> for states such as this, then kindly
> do generate the awakening mind.

Since that is the true condition of all sentient beings, we must endeavour to release them from such anguish and misery and to establish them in a state of permanent happiness. In this way, by reflecting very deeply on the actual situation of all creatures, we generate compassion and pure love. Such a mind of compassion which wholeheartedly wishes for their immediate separation from suffering will lead to the supreme intention to take the whole responsibility for that upon oneself.

vi) The exceptional thought

"By myself, I will take on the complete responsibility of making it possible for all beings to be free from all suffering and to be endowed with all joy and happiness". Once this supreme wish has been wholeheartedly generated, if we are asked whether we are really capable of doing this, we will realise that although we may try our best from now on and pray and so forth for the benefit of sentient beings, it remains merely a virtuous state of mind. We cannot really do as we may say or wish. Even if we pray, "May I attain the eye of wisdom, the psychic clairvoyances, the power of skilful speech, patience and other such qualities so that I can help others to the fullest extent", and we lack those qualities, this aspiration is no more than a wholesome state of mind.

The only one who is fully capable and totally ready to help in every way is a Fully Awakened Being : *a Buddha.* So long as ordinary beings are ready and receptive from their side for the help of a Fully Awakened Being, there will be no difficulty from the side of a *Buddha* to impart such ultimate help. Since the Awakened Beings are ready, we should be receptive. However, even the great *Arhats* (saints) who have eliminated all disturbing emotions and who have realised emptiness are incapable of fulfilling such wishes. They can lead others up to the stage they have attained but they cannot lead sentient beings to the ultimate stage, completely free from all traces of obscuration and suffering and totally endowed with happiness and virtues. Ultimately only a *Buddha* can help sentient beings.

vii) The precious awakening mind

With this understanding, which is the result of the six previous instructions, we should generate an intense desire to attain the goal of Buddhahood just as a tool to help all sentient beings, since we realise that to do so is the best method, the best tool for accomplishing the ultimate welfare of oneself and others. Such a desire must be generated from the very depths of our heart. In the same way as is said in the *Three Principals of the Path* (stanza 5) concerning renunciation :

When, through transforming the mind,
desire for the perfections of cyclic existence
does not arise for even a moment,
when both day and night the mind yearns
for liberation,
at that time renunciation is born.

When the aspiration for full awakening for the benefit of all sentient beings arises in us spontaneously, all the time, day and night, in all our actions, whether walking or resting, eating or working, when these two wishes (to attain Buddhahood and to help sentient beings) arise together, the awakening mind, *bodhicitta* is begining to crystalize.

Part Two :
Exchanging Oneself with Others

The development of *bodhicitta* through the practice of exchanging oneself with others is stressed in the teachings of Nāgārjuna. For example, although the practice of transforming one's thoughts for activating the awakening mind is not explained in great detail in the *Precious Garland,* at the end of the text it says (stanza 484) :

> May their sins ripen for me
> And all my virtues for them.

In Śhāntideva's *Venturing into the Bodhisattva's Way of Life* this practice is explained in great detail in the eighth chapter on the topic of meditative concentration. Also, Maitreya, as transmitted to Asaṇga, has explained the exchanging of oneself with others in the *Ornament for the Mahāyāna Scriptures* (Mdo-sde-rgyan; Mahāyānasūtralankara).

All these great masters explain that, to activate the awakening mind, excellent concentration is required, so we should first live in solitude, free from all external distractions and internal wanderings of the mind. Once that is obtained, one should begin by practising meditation upon equality between oneself and others. Only then do we enter the real practice.

i) The equality of others

Oneself and all other beings are completely equal in wishing for happiness and for freedom from misery. But we all constantly hold onto the concept of "I", "I", "I" as though it were something to be treasured. Nevertheless, we do have every right to properly accumulate happiness and to abandon suffering. Just as we have these rights and wishes so too do all other sentient beings, including celestial beings. Thus the Dharmic practice of exchanging oneself with others or, in other words, putting oneself in the position of others and treating them as one would oneself, is a practice that takes into consideration the welfare of the majority. It is, therefore, a truly egalitarian and democratic principle.

Automatically we maintain within ourselves a concept of an "I", an ego which we hold onto very preciously. For its benefit and for its safety we work. Naturally and spontaneously we wish that this "I" is always happy and never miserable. On this basis we work to gain happiness and to avoid suffering. With this as our aim or motivation, we endeavour to practise a right method for the accomplishment of that goal. We are fully justified in following such a method, and have every right to practise Dharma in order to attain a higher status of rebirth or the definite goodness of *nirvāṇa,* the state beyond sorrow.

With exactly the same reason and justification, every single other sentient being in the world from the highest heads of state to the lowliest beggar on the streets of Bangladesh who, if he does not die in the next moment will surely die within an hour, are all completely the same in their desire for happiness which, even though they desire, they lack. Although externally all these beings appear to be different—some living in luxury while others are without anything—they are basically the same in their wish to be free from suffering and their desire to be happy. They are also the same in that they all lack a satisfactory form of happiness. So, when we hold strong preferences between the lowly and the high, because their situation is fundamentally the same from the point of view of them all lacking happiness, we do so without any sensible reason. Therefore, since both rich and poor, powerful and weak strive for happiness and try to avoid misery even though they are totally imbued with it, we must have an equal desire to help them without any distinctions or preferences.

There is an example given in the teachings of my tutor, Kyabje Trijang Rinpoche, that when there are ten beggars who are equally poor, equally lacking in food and equally seeking it, to create a distinction between one and another is quite wrong. They are all in the same situation, all equally seeking help and all equally wishing to be rid of their misery. Likewise, from kings to beggars, no matter what the difference in appearance may be, they are exactly the same in that they all wish not to have any pain and suffering. Yet even though they do not like to suffer, they are actually completely oppressed under its weight. Since this is the same situation for all, to create a difference because of preferences —feeling closer to some and yet distant from others—has no reason or justification at all. Thus, with all our ability, with all our might, we must try to help these beings in an equal way, in an identical manner.

ii) The importance of others

As I mentioned just before, since all these beings are viewed as equally important in these respects, such a practice and attitude is democratic. However important oneself may be, one is still only one being. For instance, with regard to myself, I have the title "Gyalwa Rinpoche" and, having obtained this human body, I have also been ordained as a full monk which is certainly of great value. Moreover, I hold an important title and status so that many people admire me and even praise me. Nonetheless, when I compare myself with others, then no matter how important or valuable I may be, I am but *one* man. The *others*

are infinite, without limit or end. Even the slightest suffering, when it befalls others, is infinite. The same is true for happiness. When it reaches others, it is infinite. No matter how much happiness oneself may attain, even the supreme bliss of Buddhahood, it is only for one person. Even though we may have fallen into the most intense suffering of the deepest hell, still only one being will have fallen. It is not a great disaster at all. Only one life will have fallen. Therefore, since others are more important than oneself, it is appropriate to dedicate ourselves to work for the benefit of others. To simply use others for our own welfare is absolutely wrong. As is said in the *Venturing into the Bodhisattva's Way of Life* :

> Utilise oneself for others.
> To utilise others for oneself is wrong.
> There is nothing worse.

Elsewhere it has been said :

> If we use everything,
> What can we give ?
> Therefore, considering (the welfare)
> of others is a divine practice of Dharma.

Which means that when we use everything for our own purpose, all our possessions and so on, what can we give to others ? When instead we start to consider others before ourself, we embark upon a holy practice of Dharma. This text continues :

> "If I give, what can I use ?"
> To think in such a way for oneself
> is a diabolical way of the devil.

Which means that to think, "If I give all this, what can I use and gain for myself" is absolutely demonic.

In brief, if we compare ourself and others, the "others" are infinite. Because they are infinite, because they are the majority, they are more important. This is the way we should meditate.

In conjunction with such texts as the *Venturing into the Bodhisattva's Way of Life* it was explained to me by the very venerable Khunnu Lama, Tenzin Gyaltsen, that for abandoning lofty thoughts of self-importance, pride and so on we should apply the following methods of meditation. Imagine and visualise on one side of yourself, yourself in your ordinary form. On the other side visualise, not all sentient beings but a group of about fifteen or twenty who are weak and suffering. You should maintain yourself in the middle as an impartial witness between the two. Then project onto your visualised self all your usual selfish qualities and attitudes, so that you identify him as having all the self-centred characteristics of your body, speech and mind. Then think, "For that one selfish being all these other beings are exploited. For him, all those other sentient beings' benefit and happiness is ignored. He just uses them, taking them for everything he can, just for himself." This, you will feel, is dreadful. That selfish projection of yourself, instead of being concerned for the welfare of this group and trying to help them out of their difficulties, ignores them or, worse still, tries to exploit them for his own selfish ends.

Then we should realise that both the projected negative self on one side and the miserable group on the other are exactly the same. All wish for happiness and freedom from suffering and all have an equal right to attain it. Thus, by keeping a very honest and impartial line as a witness to these two, we will find that the visualised projection of ourself is completely in the wrong. By being honest with ourselves, we must have sympathy for the others and realise just how evil self-centred attitudes are. We will then feel disgusted to find these qualities in ourself and this should bring about a transformation in our mind.

This kind of meditational practice helps nobody other than ourselves. I asked my precious teacher, the Khunnu Lama, Tenzin Gyaltsen, when I received the teaching on the *Venturing into the Bodhisattva's Way of Life*, if this practice was worthwhile and beneficial. He replied that it was very good and highly beneficial. I have found it helpful for my mind so perhaps if you practise it, it may be benficial for you, as beneficial as say practising the Developing Stage of Highest Yoga Tantra!

Tenzin Gyaltsen:
the Khunnu Lama (c. 1885—1977)
Sarnath, 1965

iii) The equality of oneself and others

There are three basic ways to equalise one's attitude to oneself and others : (i) from the side of others, (ii) from one's own side and (iii) ultimately. There are three aspects within each of those, so there are nine ways involved altogether. As it is said in the practice of *Offering to the Spiritual Master* (bla-ma-mchod-pa; guru-puja) stanza 84 :

> There is no difference between ourselves and others :
> No one wishes even the slightest suffering
> Or is ever content with the happiness he has.
> Realising this, we seek your blessings that we may
> Enhance the bliss and joy of others.

Oneself and sentient beings are completely the same in desiring happiness and not desiring suffering. With this as a reason we must think deeply that it is worthless to hate someone and to be attached to someone else. Then we must think that although all beings always want to be happy, they all equally lack it. And although none wish for the slightest misery, all are oppressed by it. Just as if there are ten people all equally suffering from an illness, it makes no sense to help just one or two and ignore the others, so it makes no sense to be attached to some beings and to hate or ignore others since they are all equally oppressed by universal suffering. Therefore, we must have the thought applied in our actions of regarding them all equally and benefitting them without any feelings of closeness or distance.

These are the three contemplations from the point of view of others. For oneself there are three things to consider.

Even though from the side of sentient beings it is true to say that since their wish for happiness and avoidance of misery is equal there is no need to feel close to some and distant to others, with regard to oneself, it does seem as though some sentient beings actually are harming while some are truly helping. Perhaps therefore, there is a difference between sentient beings.

However, not only are sentient beings equal from the point of view of their own side and aspirations, they are also equal from one's own point of view.

From past lifetimes until now sentient beings have been of benefit to us innumerable times. Moreover, they will continue to help us over and over again in the future. This being so, we should practise viewing them equally from the point of our own welfare and benefit. But we still may think that although they have benefitted us, they have also harmed us so how can we have an equal attitude? We should put away such doubt. Certainly sentient beings have harmed us in the past but the help they have given far outweighs the harm. If we really compare the help and harm, the help they have given, both directly and indirectly, in providing us with our basic necessities of life, is much greater than any harm. Because of this benefit they give to us, we surely must exercise equanimity towards others.

Now we still may hold some doubt about total strangers who have neither helped us nor harmed us. Why should we have an equal respect for these beings? If we do not care for a being because of indifference and because at present we have no direct relationship with him, then we have no reason to be concerned for him. Then even our compassion towards an animal that is about to be slaughtered would be of no sense because it is an object of complete indifference. It has neither helped nor harmed us. However, it is quite appropriate to have compassion for it. If our simplistic reason to be indifferent, to remain impartial and unconcerned, because we have no direct involvement with strangers is sufficient justification for our ignoring them, compassion as a whole is without reason. But if an animal is suffering, nearly everyone feels compassion towards it. Compassion need not be helped or forced. Just seeing a creature in a poor and difficult situation will cause compassion to arise. It requires no initial help. By thinking in this way, even when sentient beings are not directly helping us, still, because of their miserable situation, we must help them and should be concerned for their welfare.

After this, we may have yet another, stronger doubt. What about enemies who actually do harm us? There must be some difference in our attitude towards them that is reasonably justified. But this is absolutely wrong. They are even kinder than the others. This is explained very clearly in the chapter on patience in the *Venturing into the Bodhisattva's Way of Life*.

When an enemy harms us, we can judge if we are a true practitioner of Dharma or not. That which makes the test, the examination of our mental development, is the enemy. When our spiritual masters impart their instructions, it is easy to be a very smart practitioner of Dharma by raising our eyebrows and so on. It is very easy. But when your so-called enemy points at you and criticises and blames you saying, "You have done this!" and so on, if your mind at that moment can remain without agitation or reaction, then you are a true practitioner of Dharma. If, instead of remaining in peace, we give a "one for one and two for two" reply, we are not a practitioner of Dharma at all. Thus the enemy is the true yardstick of our inner development.

For instance, these days because of circumstantial changes in time and place I, the Dalai Lama, am almost a simple monk. This is all due to the great kindness of the Chinese and is not because of my own strength. Due to the kindness of the Chinese uprooting us from our homeland I do not have to be concerned about my possessions becoming old, decaying or being eaten by moths. Of course in comparison to when we first arrived in India we do have a little more. Even the most simple monks now have a key on their belt although they had nothing when they first arrived. Be that as it may, all of us do not have as many things as we had in Tibet. So for myself, compared with before, I have become quite carefree and very simple. If I were in Tibet now, although I would not be a reactionary because I am quite open-minded, and if I were to act as my open mind might wish, some difficulty and problem might arise. But now in another country such complications no longer arise. This is very good. Moreover, even though we Tibetans face many difficulties and problems now, still our minds are not overcome. We can still maintain stability and peace. One important reason for this is because of the many great problems we, as refugees, have already faced and surmounted. Now when some trouble arises we are not defeated by it. This is due to the kindness of the Chinese, who presented us with problems and difficulties. Because we had to overcome them, the mind now is able to resist new hardships.

Therefore, that which gives us problems, causing us harm, difficulties and troubles, that which is conventionally called the "enemy" is in reality a supreme teacher and the best examiner. That which points out directly our emotional afflictions is this supreme *guru.*

I often tell you stories the Khunnu Lama Rinpoche told me. One such incident was this. One time there was a man circumambulating the main park in Lhasa. On his way he encountered a meditator. The circumambulator asked, "Hey meditator, what are you meditating on ?"
He replied, "I'm meditating on patience."
The other then said, "Very well then, eat this filth !"
Immediately the meditator flew into a rage and replied, "Eat it yourself !"

The meditator had told the other man that he was meditating on patience since that is what his spiritual master had given as his practice. However, the circumambulator was the direct teacher who had come to test his practice by intimidating him with the command, "Eat this filth !" It was he who wanted to make him practise real patience.

In a similar way, when we practise a tantric *sādhana* or are doing our daily prayers and meditations to the extent that we become very involved, with tears in our eyes, raised eyebrows and so forth, and in the middle are disturbed by some outside noise or are interrupted by a visitor who comes and chatters about nothing in particular so that not even a smell of our practice remains, hatred, aggression, impatience, attachment and so on all will arise in the mind. Hence it is as has been said : when there is good food and good sunshine, who is a practitioner of Dharma ? Yet when unfavourable cirumstances befall one, who is an ordinary person ?

Therefore, when bad circumstances and difficulties arise, he who is unaffected and who can maintain his composure, patience and stability is a true practitioner of Dharma. When bad circumstances occur and one becomes completely overwhelmed with them, just as an ordinary person, one is not at all a practitioner of Dharma. The being who makes this test is the enemy who provokes the arisal of the adverse situation. Consequently there is no one more precious or kind than the enemy. An enemy helps in the elimination and expending of obstacles as well as in the development of patience. If we practise and develop patience, the counterpart—hatred—automatically decreases and weakens. The more this ignoble mind of hatred loses strength, the more the noble mind of virtues like pure love and compassion develops. The more the virtuous mind develops, the stronger becomes *bodhicitta* so that this wish to attain the fully awakened state for the benefit of sentient beings will arise and increase. For this reason the enemy becomes very precious.

So of course there is now no question about the beings we feel indifferent towards because we now realise that even our enemies are precious, are the ultimate teachers. Therefore we can never ignore or abandon any sentient being. They have all been infinitely kind to us so we must direct our actions and thoughts into helping them without excluding any.

The third reason why we should regard them all equally is that we are all, ourselves and sentient beings, in exactly the same situation. We are all conditioned in the nature of the suffering of impermanence. As it has been said in the *Venturing into the Bodhisattva's Way of Life* :

> For one who is impermanent to be really attached to
> One who is impermanent is absolutely senseless.

And it continues by saying :

> For one who is impermanent to truly hate
> One who is impermanent is absolutely senseless.

This means that for a being who is subject to the nature of transitoriness, for whom it is even uncertain that he will be alive tomorrow, to be attached or to feel hatred to a being who is equally impermanent is absolutely worthless. For instance, there in no sense in sheep being led to a slaughterhouse to push and fight each other. They are all about to die. This is exactly the same for all of us. Thus there is no sense in being attached to some and to hate others.

This is the third reason why we should feel equal respect towards other beings from our own side. Thus six reasons from the conventional point of view have been covered. There are three more reasons from the ultimate point of view.

If, having contemplated in these ways, the qualm still arises that there really must be friends and enemies—those who help or harm us—and we still feel that we should have a slightly different attitude according to the object, we should then try and view the situation from the ultimate point of view. Since a *Buddha* is the ultimate example, in what way does he and the *Bodhisattvas* who are born from his speech see friends and enemies ?

As has been said by Āryadeva in *The Four Hundred Stanzas* (*bzhi-rgya-pa*; *Catuhsataka*) :

> A doctor is not angry with a patient
> who is possessed by a spirit.
> (In the same way) Buddha sees the emotional
> afflictions themselves, yet not the beings
> in place of the emotional afflictions.

This means that if a person is possessed by a spirit and consequently becomes very angry, shouting at and even attacking the doctor who is trying to help him, the doctor is not angered. He

will try to remove the source of the problem from the patient and will not retaliate and become angry. In the same way a *Buddha*, a Fully Awakened Being, sees all the faults of sentient beings in the light of their mental disturbances and not in terms of sentient beings as being bad. A *Buddha* therefore sees that all sentient beings, in their nature, are pure, and that all their faults are due to their mental obscurations of conflicting emotions and the traces of these, which prevent the understanding of everything. All blame must be given to these delusions which possess the beings, but not to the sentient beings who have these delusions.

That is the way a Fully Awakened Being sees the situation. But we, because we do not realise that all apparently bad characteristics are due to beings' emotional defilements, put all the blame for their faults on the beings themselves. Yet in fact everything is the fault of the defilements.

Moreover, there is no certainty with friends and enemies. If our enemies were enemies for all time, we would be justified in discriminating between a friend and an enemy. But, as Gung-thang Rinpoche has said :

> The friend who is dear to one's heart today,
> just by being carried away with projections
> due to a few words of difference,
> tomorrow can become one's main enemy.

Even from my own experience, leaving aside the changes of several lifetimes, in this very life a friend from my early days can become an enemy in later life, and an enemy in my youth can become a friend when I am an adult. This happens all the time. Therefore, from our own experience we can see that enemies and friends are not permanent. They always change. So to grasp onto a friend as permanent and to think that one's enemies of today will always be so is totally wrong. Even nations once locked in war later become allies. Therefore, with this as our second reason from the ultimate point of view, we must develop an attitude of equally helping others without any differentiation.

The third reason is that friends and enemies are not perceived by the ultimate mind of a *Buddha*. This does not mean that friends and enemies do not exist conventionally. Friends and enemies do not exist inherently, or just due to their own characteristics. If they do exist inherently, as absolute friends or enemies, then the omniscient mind realising the ultimate must perceive them. But such a distinction is never ultimately perceived and therefore they do not exist inherently. To view things in this way will seriously harm our usual attachments, aggressions and other conflicting emotions since both subtle and gross mental defilements arise from and are based on ignorance of the lack of inherent existence of all phenomena.

This completes the ninth reason why we must have an equal thought of helping all sentient beings without taking sides and favouring any.

iii) Cherishing others

Once we have contemplated well and have understood that sentient beings are more important than ourselves, are more precious and that they all should be regarded equally, then, whether beings are kind to us or not, a strong thought of holding other living creatures dearly in our heart will easily arise.

For the creation of this thought of cherishing others it is not necessary that we see how kind other beings have been to us. When we see the suffering of animals for instance, in order for the thought of holding them dear to arise, it is not essential to realise their kindness to us. Just seeing the equality between oneself and them is enough. "If I were in the place of that creature suffering, how could I bear it?" In this way compassion will automatically arise.

For instance, although we do not consider we are being very kind to ourselves, we actually do cherish ourselves most dearly. This does not come as a result of seeing one's kindness to oneself. It just arises naturally. Therefore, just by seeing the equality between ourself and others from the viewpoint that we all are the same in wishing for happiness and wishing to avoid suffering, and then by projecting ourself into the place of others, we will realise from our own experience how they have the same right to these aspirations as we. As much as we desire happiness and hate to be suffering, so do all other sentient beings. By thinking deeply in this way, the thought of cherishing others will automatically arise.

Not only this, we must also meditate deeply on the faults of cherishing ourselves and the excellent virtues of cherishing others. Selfishness is harmful because every single unfortunate circumstance is a result of it. It is like this. We suffer harm fundamentally because we grasp the self-cherishing attitude as something truly existent. This provides the support for selfishness. Moreover even on the high spiritual level of *Hīnayāna* saints, although they have abandoned grasping at true existence, they still have the self-cherishing thought. Because of this, they fall into a one-sided state of passive liberation. In being deceived by subtle thoughts of self cherishing, their realisation becomes limited, lacking the all-encompassing compassion of a *Buddha*. Every hindrance and bad situation in our own life is due to this self-cherishing attitude. All interferences are its fault. Therefore, as it is explained in the *Offering to the Spiritual Master* by the First Panchen Lama (stanza 85):

> This chronic disease of cherishing ourselves
> Is the cause giving rise to our unsought suffering.
> Seeing this, we seek your blessings to blame, begrudge
> And destroy the monstrous demon of selfishness.

It is like a chronic disease which is both very bad and difficult to root out. It is not like a cold we had for just a few days. It is always present, constantly bothering us, ready to create suffering at the slightest lack of care. It steals our freedom and happiness and always creates trouble.

From beginningless time, throughout all our lives while turning on the wheel of ongoing existence, this attitude of always wishing for "my happiness, my comfort", constantly clinging to oneself as most precious even in dreams, this continual cherishing and grasping of "I, I, I" has led to the creation of untold trouble. Therefore this deeply-rooted attitude is a very serious, chronic disease. From the great wars between nations to the quarrelling of two neighbours, all is caused by this.

On the other hand, there is a very great virtue in cherishing other sentient beings. The first Panchen Lama states (stanza 86):

> The mind that cherishes all mother beings and would secure
> Them in bliss is the gateway leading to infinite virtues.
> Seeing this, we seek your blessings to cherish these beings
> More than our lives, even should they rise up as enemies.

There is nothing superior to the thought of cherishing and benefitting others, the thought concerned with their welfare and happiness. As sometimes I say (although perhaps I am being controversial but in a way I'm getting to the crux of the matter) that even if one does not believe in reincarnation, it does not matter, and even if one does not believe in the law of actions and their consequences, it may not matter, but for as long as one lives one must maintain a noble and virtuous mind—a good heart and an altruistic attitude. Because, even though one may accept reincarnation completely and understand all the ins and outs of the law of *karma*, of what use is such understanding if one keeps a poisonous mind? Someone who knows nothing about such topics, yet keeps a noble and virtuous mind and helps others according to his ability, need have no fear of his rebirth when the time of death comes. It will surely be beneficial. This is what I usually think and say, so that whether or not one accepts doctrines and religious beliefs, the essential practice is to maintain a good heart and to consider others before oneself. If one keeps that state of mind, it is always helpful and most beneficial.

Therefore cherishing other sentient beings is extremely virtuous and has many good qualities. Everything that is positive and wholesome comes from cherishing others through abandoning love of oneself. Temporarily it is pleasant and comforting. Holding others dear brings peace to our mind, expands our outlook and satisfies our immediate needs. Also ultimately, it aids in the cleansing of mental impurities, leading to the accomplishment of total purification of all obstacles, and assists in the accumulation of meritorious goodness leading to the total fulfilment of an Awakened Being's excellent qualities.

Thus, even though we do not intentionally seek for higher or more fortunate rebirths for ourselves, they will automatically arise as a side-effect of cherishing others. Moreover, by enhancing the force of acquaintance with these noble and wholesome characteristics of the mind, their good qualities will continue to develop and increase from lifetime to lifetime. As Chandrakīrti has said in his *Supplement to the "Middle Way"* (dbu-ma-la-'jug-pa; Madhyamakavatara):

> If one develops acquaintance with giving
> through generosity in life after life,
> one will always make connection
> with virtuous spiritual masters.

So also, cultivating a virtuous mind over lifetimes will lead us into contact with spiritual guides who in turn will help us to further develop inner qualities of goodness and virtue. In this way we will gradually accomplish the path.

Therefore, if we can give birth to a mind that cherishes others and endeavours to help them as much as possible, our own welfare and benefit will arise as a side effect. As said by Tsong-kha-pa:

> Never do I hope for the accomplishment
> of my own purpose. May I always be involved
> only in accomplishing the welfare of others.

Thus, even for one's own benefit, this cherishing of others and maintaining a wholesome frame of mind brings comfort to one temporarily and, from the ultimate point of view, leads to the attainment of Buddhahood, beyond which there is nothing greater. Therefore, cherishing other sentient beings is the supreme virtuous attitude.

Every goodness in this world comes from the practice of cherishing others. The great leaders of history, the men who gained fitting respect and wide fame, were mainly concerned with helping in the welfare of others. This they did irrespective of whether such altruistic motivations were an outcome of a specific religion or spiritual doctrine. By this thought of cherishing others, of considering others before themselves, they are now remembered, respected and admired by all people. On the contrary, those leaders who were selfish and only concerned with their own benefit and happiness, even though they may have gained great power in the world, are disliked and scorned by the majority of people. They are spoken of as being evil, selfish and corrupt, For such leaders, this criticism and any punishment they may have received is completely justified. Therefore, it is as is said in the *Offering to the Spiritual Master* (stanza 88):

> Since cherishing ourselves is the doorway to all torment,
> While cherishing our mothers is the foundation
> of all that is good,
> We seek your blessings to make our main practice
> The yoga of exchange of self for others.

Also Śhāntideva has said:

> The childish work for their own welfare
> While Buddhas work for the welfare of others.
> Look at this difference.
> What is the need to say more?

From time immemorial the childish have been concerned with their own welfare. What has been the result? What have we gained by this? On the other hand the *Buddhas*, with the help of spiritual guidance, have totally sacrificed themselves for the welfare of others whom they cherish and hold most dear. They have generated such an attitude and then have embarked on the practices and activities which accord with such a wholesome mind. As a result they have gained total realisation and thus have become the refuge and guide of all other beings. Therefore, by realising this difference between the childish, the spiritually immature, and the enlightened, we must relinquish the self-cherishing attitude and accept the precious thought of cherishing others.

Moreover, Śhāntideva explains in the *Venturing into the Bodhisattva's Way of Life*:

> If I cannot completely exchange my happiness
> With the suffering of others, how will it be
> Possible to attain full awakening? Even in
> Cyclic existence I shall find no happiness.

If we cannot put ourselves in the position of others by discarding the wrong attitude of holding ourselves as most important and precious, and if we cannot take on the wholesome attitude of cherishing others, the question of attaining Buddhahood will not be relevant. Even our life within the world will be rent with misery after misery, an ongoing stream of disasters and suffering. On the contrary, if we can dedicate ourselves for the sake of others, holding their welfare as more important, ultimately we shall obtain Buddhahood and temporarily in day-to-day matters of the world we shall be in harmony with others. They will respect and admire us for such qualities.

Thus, although one completely sacrifices and dedicates oneself for the benefit of others without any thought of one's own happiness, one's own welfare and benefit will automatically arise as a result. For this reason we should practise cherishing others as much as we can and should try to see the faults of selfishness so that we can completely vanquish it. As has been concluded by Śhāntideva:

> All misery in the world derives from
> Desiring happiness for oneself;
> All happiness of the world arises from
> Desiring the happiness of others.

Which is a wonderful conclusion to reach.

iv) Exchanging Oneself with Others

Once our mind has been well-trained in the practice of seeing the faults of self-cherishing and the excellences of cherishing others, the actual exchange of oneself with others will arise.

When we investigate deeply, we will realise that up until now we have looked upon ourselves as the most precious and important. Yet just to consider our own happiness or suffering means nothing. Although we may regard ourselves as very important, such arrogance is nothing. But to make use of ourselves for the sake of others is the very best thing to do. This thought of dedicating oneself totally for the use and service of others must be generated very intensely.

When we say "exchanging oneself with others" it does not mean that one becomes others and others become oneself. What we exchange is this state of mind that considers oneself as the most important and valuable. We direct this attitude to others and the ignoble state of mind which ignores and forsakes others we direct upon ourselves. So when we say "ourself" it is something that does not matter (as we usually think of sentient beings). If we say "others" and they receive happiness for themselves, even at our expense and suffering, we do not worry or mind at all.

"The only purpose of my existence is to be used by others and to serve others". This idea, this attitude, this determination must arise from the depths of one's heart, from the very depths of one's mind.

There is a quotation from Śhāntideva that speaks about the wish to be used by all beings just as they use the elements of earth and so forth. As an origin for this quotation Nāgārjuna in the *Precious Garland* itself has said at the end (stanza 483) :

> Like the earth, water, fire, wind,
> Medicine and the forests, may I always
> Be a possession commonly used by
> All sentient beings without interference.

Earth, water, fire and air are objects used in common by all living beings. They belong to all. Nobody should claim them as his own. Mountains, forests and places of solitude belong to everyone in common. Like these commonly used objects, we should be determined to sacrifice ourselves for the common benefit of all sentient beings. Such service for others should not be undertaken just for the duration of this life or for a few lifetimes but it should be our resolve to help others for aeons, until the end of time, as far as the reaches of the cosmos, forever. As Śhāntideva has said :

> As long as space remains and
> As long as sentient beings remain,
> May I remain with them
> To clear away their suffering.

During that time we must be able to bear however much misery and hardship may befall us in order to carry out our aim of working for the benefit of others. As is said in the *Offering to the Spiritual Master* (stanza 98) :

> Even if we must remain for an ocean of aeons in the fires
> Of Avīci Hell even for the sake of just one sentient being,
> We seek your blessings to complete the perfection
>   of enthusiatic effort
> To strive out of compassion for Supreme Enlightenment
>   without being discouraged.

If, for the fame of attaining Buddhahood quickly in one life or in three years or so, we speak loudly to others about *bodhicitta* because we hear that it is indispensable to generate it, we are being absolutely wrong. Instead of shouting "*Bodhicitta* ! *Bodhicitta* !" we should think to ourselves, "If for the benefit and welfare of sentient beings, attaining *bodhicitta* is essential for attaining Buddhahood, may I therefore generate such a mind." We should not wish to attain Buddhahood in order just to be in a state free from all faults and endowed with all qualities. Nor should we, since we hear that activating the awakening mind is indispensable for such an attainment, go around speaking pretensiously about *bodhicitta*. To do so is quite wrong. We should discard such an infantile approach and instead must make the firm determination within ourselves to exchange our happiness with the suffering of others. As we say in Tibetan, "From the very depths of our hearts we firmly resolve to exchange ourselves with others. We must transform our thoughts so that we can put ourselves in the position of others." This is called the exchange of self with others.

v) "Giving and Taking"

Based on the fundamental thought of exchanging oneself with others, it is taught that we must then practise what is known as "giving and taking". This is a method to increase and develop the power and strength of our mind. In reality the practice of "giving and taking" does not directly clear away the suffering of others, nor does it directly bring them happiness. It is essentially a method of training the mind and developing our skill in the meditations relating to *bodhicitta*. As is said in the *Seven Point Thought Transformation* (blo-sbyong-don-bdun-ma) :

> Practise "giving and taking" entwined.
> Commence the giving from your own side.

We should practise the meditation of taking on ourselves all the suffering that beings may have, and giving them all the happiness and meritorious goodness we have. This we should train in by first relating to ourselves and taking on the suffering that we will experience soon and in the future. This should later be expanded to encompass all living beings.

The main point is to think very deeply about the miserable condition of other sentient beings so that a feeling that cannot bear the suffering of others arises. Then we will reach the point where we think, "Well, what can I do ? At the moment sentient beings do not follow ethical conduct, nor do I have the ability to show them a way that will shorten and reduce their suffering."

Out of this a strong wish will arise to take on the suffering of others. "May it ripen on me immediately. May I receive all the misery from others." With this strong desire in our hearts we begin the taking. As it says :

> Begin the taking (of suffering) with compassion.

Once all their miseries have been mentally taken on ourselves, we generate a strong wish that all those who lack joy and happiness immediately be endowed with it. Out of this motivation we offer them all merit we have accumulated, imagined in the form of necessities such as clothes for those who need them, healthy physiques for those who are ill or crippled, analytical wisdom for those who require it and so on. Thus, we practise giving as is said :

> Practise giving with pure love.

In this way we should practise "giving and taking". The purpose of doing so is to develop the power of our mind, to strengthen the force of compassion and, as this supreme wish becomes stronger, to activate and enhance the power of the awakening mind.

Conclusion

Practices such as exchanging oneself with others are very beneficial and important, and there is no better instruction than found in Śhāntideva's work, the *Venturing into the Bodhisattva's Way of Life*. Of course, if we look at it without some background of texts such as those on the Graded Path (Lam-rim), it may seem a little scattered, but if we are familiar with the order of the Graded Path, it is very beneficial to meditate as is explained in Śhāntideva's great work. We should keep this text close to our head, like a pillow, and refer to it again and again. We should also look to the works of Nāgārjuna such as the *Precious Garland* and pray to be able to realise their complete meaning. Especially refer to the passages explaining the awakening mind and think deeply on them. In this way they will bring some benefit. As it says, "The roots of the awakening mind (should be) firm like Mount Meru, the king of mountains". This precious *bodhicitta* must be developed until it is firmly integrated in our mind, and this can be done through the Seven Instructions of Causes and their Effect, and through Exchanging Oneself with Others. We must make an effort to do this in accordance with our ability.

Generally for me, although I haven't attained *bodhicitta*, it is more difficult for me to practise the recognition of mothers. This is because I must think for so long about all my lives—and they are infinite. Thus I make a big jump in my process of meditation to exchanging myself with others, putting myself in their position. I find that from this attitude of cherishing other sentient beings, *bodhicitta* may come. When this feeling is matured, I no longer

dwell on the recognition of mothers. That may gradually come later. This preference is probably due to a difference in disposition. I have a mind which is my own, which has its own ways to develop. So too, everyone has a different mind and personality. For some, if they practise the meditation of the Seven Instructions of Causes and their Effect, it is more efficient. Whereas for others, the way of Exchanging Self with Others is more effective.

There is a point concerning the remembrance of the kindness of others which is unusual and which I feel should be thought about in depth. It is like this: I think that even though I do not think so much about others' kindness to me, I do cherish and love myself very much. In the same way, instead of helping others by using the reason that they have been so kind to *me* (which I feel deeply implies an importance of *oneself*), we should just fully direct our practice towards the fact that they need happiness and must have freedom from suffering. With that reason alone we can develop the attitude of cherishing others. This is what I find.

However, whichever way one practises, it is all according to one's own disposition and characteristics. I am just arranging a number of dishes for you to choose from. If someone likes meat dumplings, meat dumplings are prepared. If some like noodles, noodles are prepared. If some people prefer soup, soup is prepared. I am just explaining to you what I feel. You should take according to what suits your mind and then practise that.

To sum up, from the very depths of our heart we must think, "I must work for the benefit of sentient beings. In order to totally accomplish this aim I must, by all means, attain the complete awakening of Buddhahood. There is no other alternative." With regard to these two thoughts of attaining Buddhahood and of searching for the benefit of sentient beings, I find the former more difficult to arise than the latter. For others, the former is easier and the latter more difficult. This also depends on individual personalities.

Thus the three principles of great compassion, the awakening mind and the discriminating wisdom realising emptiness must be practised by someone aspiring to attain the fully awakened state of Buddhahood. As this verse begins :

> If you and the world wish to attain
> unsurpassable full awakening,
> the root is the awakening mind.

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